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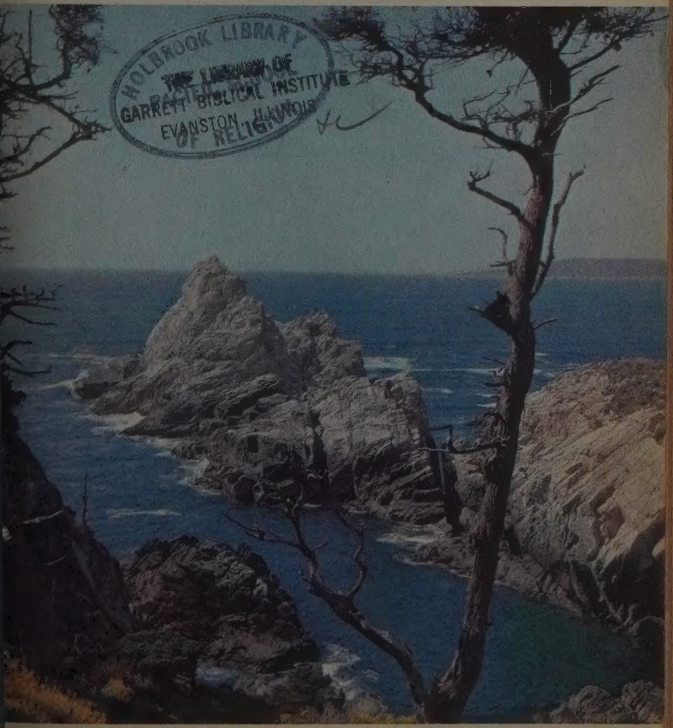

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Cover—Pinnacle Point (California) by Don Knight

Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from June 20 to July 19

Illumination: Doubt and fear are wiped away by the Christ ideas of light and harmony within me.

Prosperity: The order and harmony of Christ fill my mind, and my prosperity is assured.

Healing: The health and harmony of the Christ mind adjust every thought and restore me to perfect wholeness.

For instructions about these thoughts turn to page 48

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Be Thou Made Whole

from the writings of

CHARLES FILLMORE

JESUS TAUGHT that He in co-operation with the Spirit of truth was the executive of spiritual principles that are the source of all things. He revealed that these intelligent spiritual principles underlying all reality are amenable to man's thoughts, and man exercises his power and dominion only to the extent that he is spiritually and mentally quickened. Jesus was imbued with a spirit that was purely divine, and His actions while on earth provide enduring illustrations of how this spirit works.

He taught that in the very nature of things a way must exist whereby every man may form his consciousness in harmony. Therefore He urged man to look to this same spirit or inner power and behold himself endowed with all the faculties of the immortal soul, which in truth are expressions of these principles. Reading out of the law, He de-

clared, "Ye therefore shall be perfect, as your heavenly Father is perfect." He taught in essence that the word of God is God's idea of Himself, and contains all ideas; that God's word in action is the Holy Spirit and is the one creative, restoring power in the universe. Man upon coming into conscious recognition of God's word in action perceives that God is Mind, and with this understanding realizes he has the ability to know and to discern the deep truths of life. He realizes he has the ability to apprehend the laws of thought and the relation of ideas to one another.

He recognizes that something within him through which he understands God and himself. He understands how the law of redemption works when he appropriates the truth contained in the words: *"I realize the perfection of the Spirit within me, and health is made manifest in my body."*

The intimate relation that today exists between God and the spiritually quickened metaphysician is closer than breathing. In deed and in truth man is the offspring of the Father, who is perfection. Today he realizes that the power of the word is given him to use and that it behooves him to understand the character of God, the great servitor, and remember that the more unselfishly he uses this power the more Christlike he becomes. The healing streams of life are ready to pour forth upon all humanity. Those who make themselves open and receptive to Spirit receive.

Call upon the sacred word of God and know that it is full of blessings.

Your higher self is constantly watching over

you, and taking advantage of every opportunity to enlighten and to heal and to aid in every way possible. Listen to its promptings and follow its leading.

God is the underlying creative perfection, and you are His mouthpiece. By declaring and realizing this you lay the foundation for enduring health. The healing power flows forth through man's faith in omnipotence. To believe in this unseen power is to receive. To doubt its existence is to close the door to your good.

Jesus said, "Lo, I am with you always." Take Him at His word. The strong conviction of God's power to heal is near victory in the battle. It sets your house in order, dissipates all opposing thoughts and makes straight the way of the Lord.

Put desire into your prayer. By so doing you rouse to action that transforming, redeeming power which beholds you sound and well. In the highest sense it makes you see that through the great spiritual umbilical cord you are quickened directly from the holy mother from whom you continually receive streams of healing life. "God is no respecter of persons." His laws are exact and must be complied with.

As to who is open and receptive, God alone is the judge. His forgiving law wipes out sin through Christ and points the way into the very kingdom of heaven here and now.

For example, in Napoleon's life there was an undercurrent of philosophical thought approaching spiritual wisdom, and he was always friendly to religion, but has been regarded as a skeptic. Many

years ago on a Sunday afternoon William Jennings Bryan, a radical follower of orthodoxy, lectured in one of our Kansas City churches. He dwelt quite a little on the character of Napoleon, on his code of laws, and on his ambition to conquer and rule the world. Evidently Mr. Bryan had made a real study of Napoleon and his life and had drawn his own conclusions. He contrasted the character of Jesus with that of the great general and told of a cherished desire he had once had in his heart to visit Napoleon's tomb, and then and there at the tomb to deliver a speech he had prepared. The time came, he said, when the desire to make the visit was fulfilled. He approached the tomb with much feeling, the words of the speech on his lips. Before beginning he paused for a moment of prayer. But when he lifted his eyes a strange and wonderful vision appeared before him. There right in front of the tomb was Jesus, the living Jesus, and Napoleon kneeling in an attitude of worship at His feet. The vision vanished, but the great commoner, somewhat awed, remained at the tomb some little time, pondering what had taken place, he said, and then left without uttering a word of the speech.

This illustrates the inner spiritual life of Napoleon. At heart he was a Christian, a worshiper of Jesus, but in his incarnation as a Frenchman and as a result of his education in a military school, his spiritual genius had been twisted into material channels. So we find in life's activities those whose souls are spiritually developed sometimes expressing worldly ambitions. Such people need the quickening power of the Christ to bring them out of their

intellectual inhibitions and start them on the road to their innate spiritual freedom. In truth all people are more spiritual than their life in the whirl of materiality indicates. The spiritual life is within every one of us. The need is to open the channel and let it flow forth.

We are children of God, and as such every good thing is ours by divine right. The inexhaustible mind substance is open to you at all times. This spiritual substance from which come all manifest riches is never depleted. There is no inflation or depression in Spirit but an ever even flow of divine thought stuff out of which all things are formed.

Just as God life permeates every cell of the body so God's substance flows freely through man, free from all limitations of whatever kind.

Wherever you are and whatever your need, God is the inexhaustible resource and is equal to every demand.

Rest in the consciousness of God's superabundance and know that good is flowing to you from every direction. Keep the prosperity law and expect prosperity.

Every visible thing can be traced to an invisible source. Think of the little seed that is planted in the earth. Dwell on that quickening love that keeps the seed and makes it bear a hundredfold. This unseen force from the great invisible is now working upon the word seed in your consciousness, and you are blessed with unlimited supply. Your unbounded faith in omnipresent substance erases from your mind all thought of fear, and your prosperity is assured.

The Rose

PATRICIA VAN DYKE

I WAS SEATED at a small table in a large restaurant, alone in the midst of a holiday crowd.

After giving my order to the waitress my attention was attracted to a single large red rose in a tall slender vase before me.

The rose was facing me. I looked deeply into its heart, and as I marveled at its beauty and color, I felt myself drawn within it. Its perfume filled and enveloped me.

I was deep in contemplation, lost in wondrous admiration. I felt myself being slowly raised to a higher degree of vibration. I was conscious of a tingling, electrical sensation throughout my body. I heard a tiny high cosmic keynote, then a small clear voice saying:

"Yes, I am beautiful. I am the essence of perfection. The velvet texture of my petals is of divine substance, and all that I am in beauty, color, and fragrance is heavenly.

"Divine love and intelligence designed me, and the holy breath of life materialized me.

"All that was hidden within my soul seed has been unfolded to the highest degree, and today is my last day on earth.

"My crimson heart is opened wide to you. My beauty and fragrance I give to you.

"I have today fulfilled the true purpose of my coming to earth, according to our Father's divine

will and plan. I have lived to give, not to take.

"Those who see me as I am and who recognize God's beautiful handiwork in me are benefited. They are refreshed and stimulated for having seen me with conscious seeing eyes.

"You who sit before me can give me nothing, but I can give you much, if you will but take it.

"I have allowed nothing to interfere with my growth or the law of my being. The true purpose of my coming to earth dominates me. I am ever aware of the fact that I am a rose and I have never wasted time in longing to be anything else.

"The purpose of my being is perfection and beauty, even as our Father created me to be.

"He made you and me of Himself and He hid Himself within us as eternal life. His life is the pure essence of all there is. He dwells in our midst and lovingly and patiently awaits our recognition and acceptance of His presence.

"When God created you He implanted His kingdom of heaven within you. In this kingdom He placed His own image and likeness and divine attributes to be unfolded and developed in consciousness.

"His kingdom is a finished kingdom. In it you will find more than you can ever desire or require. Therefore, you are to seek it first, before all else, and grow from the inner to the outer, as I have.

"Man's soul has been likened to the lotus flower. It must unfold its petals one by one, so that it may fully express the beauty and perfection of the divinity that is hidden within it.

"Not long ago I was snugly wrapped in my soul

seed. Today you see me completely materialized.

"Potentially you are at this very instant the perfect being that you are seeking consciously to become.

"You and I are governed by the same law and led into growth by the same holy breath of life. You and I unfold in like manner.

"I have never taken an anxious thought for the morrow. There is no yesterday or tomorrow, only now.

"You are living in the now. You are not conscious of anything but me. You admire and appreciate me. You see me as I really am and for what I am. You are taking into your being all that I have to give. You are drinking in my beauty and fragrance, and it makes you happy and content. I, too, am happy and content, for I am serving God through you.

"I am helping you to forget that you are alone on this holiday. I am reminding you that you are not alone, but all one with the supreme One and one in Spirit with all those about you.

"Do we not all have the same Father?

"Together on this day we give deep thanks for our freedom, for that which we are divinely created to be, and for our complete dependence on One who is all-loving, all-powerful, and unfailing.

"Together we are serving God through humanity—each in a different way, but each according to the law of our being.

"I am as dear and as important to the Father as you are.

"If you did not admire me and recognize me as a

gift of the Father, I would not be unhappy, for unhappiness would fade my beauty and keep me from expressing the perfection that I am.

"I depend not on outer recognition. I live and bloom only to glorify my creator, and as I gain His love and praise, I know that I can give joy to all.

"Take all that I have to give while I am here to give it. Let your physical temple be filled with that which I am. Open wide its gates. Let my beauty, color, and perfume permeate every part of it, for the joy of your unfolding soul, that it may be stimulated and quickened into greater and more perfect growth.

"This is my purpose in serving you.

"Be aware and alert. Be ever watchful. Consciously seek to see the beauty that is everywhere about you. Take note of God's wondrous works manifested in the heavens and of all His gifts that fill the earth, for this is a beautiful earth, if you will but see it as it is. Avail yourself of its beauty and dwell therein.

"Take no anxious thought of anything.

"Serve without looking for outer recognition or applause.

"Give expression to all that is loving, joyous, and good within you.

"Listen only to the supreme Ruler within your heart, who speaks to you with soundless voice. Obediently follow the intuitive directions that flow through you.

"Trust ever in the One who brought you to earth for the purpose of attaining the more abun-

dant life. Fulfill that divine purpose joyfully and thankfully.

"Keep your face turned to the radiant light of His countenance.

"Thus, your unfoldment and growth will be made easy and fruitful.

"You who sit before me have been listening attentively within the stillness of your being; therefore, you heard the voice of the holy breath of life in me speak to the Holy Spirit in you. So be it!"

I no longer heard the small clear voice. An intensified fragrance of rose perfume filled the atmosphere all about me as I softly whispered:

"Oh! that I, too, may serve and fulfill the purpose of my coming to earth as perfectly and beautifully as you have. And would that I, too, had completed my unfoldment and reached that high development of being which you have attained. With all my heart I thank you, dear wondrous and beautiful one, for all that you have given me this day."

As I gazed lovingly at the beautiful rose, I felt a stillness deep and powerful within me, like the stillness that comes before the dawn. Through moist eyes I saw the rose tremble for an instant, and then its red velvet-textured petals fell softly upon the snow-white damask before me. And all that was left in the tall slender vase was the form of a heart on a long green stem.

Somewhere, seemingly in the far distance, I heard a voice asking,

"Will you have rolls or toast sticks with your soup?"

"Rolls or toast sticks?" I silently questioned.

For a moment I tried to translate these words of human language. Then in a quiet voice I heard myself saying,

"Toast sticks, thank you."

Eyes That Do Not See

Jessie Wilmore Murton

Oh, to have walked with Him in Galilee,
Or stood with them who listened as He spoke
To eager multitudes beside the sea.
Oh, to have tasted of the bread He broke
With His own hands; watched while the blind and lame,
The loathesome leper, by His touch made whole,
Returned with joy His power to proclaim,
Sturdy of limb and cleansed in mind and soul.

Oh, to have known the Man of Galilee!
What would we not have done for Him, we sigh,
While every day, with eyes that do not see
And ears that do not hear, we pass Him by
Unheeding, each in his familiar street,
The risen Christ, whose love makes life complete!

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"What Seek Ye?"

MARY L. KUPFERLE

WHAT IS YOUR DESIRE, dear friend? Is it health, harmony, or supply? Does it concern a certain person, a certain place, situation, condition, or thing? Whatever your deep desire may be, its very existence within your innermost being is the promise of its fulfillment or the fulfillment of something even greater and more wonderful.

You may argue that this is not so, that many of your fondest desires never have been realized and never will be. But if we are honest with ourselves we shall find the reason for and the answer to this unhappy claim.

As an example, a woman once revealed her unfulfilled desire to marry and to rear a family. In looking back over the years that had passed, however, she suddenly awakened to the truth that her opportunities to wed had slipped by because companionship then had not been her foremost desire. Her wishes for a business career, independence, and success had exceeded her desire for marriage.

Another woman expressed her regret for not having been able to go to college along with her many friends. She finally admitted that if attending college actually had been her foremost desire she could have gone, earning a part of the needed money while the remainder would have been supplied by another family member who had offered to help.

In another instance, a friend related her experience concerning health, for which she always had prayed but never seemed able to attain. One day during a more earnest and sincere prayer period than usual, a voice within her asked: "Do you really desire health with your whole heart and mind and strength? Do you truly desire to be strong?" Startled, she replied quickly and defensively: "Why, of course, I want to be strong! Haven't I been praying many years for health?" Then the insistent inner voice demanded: "Yes, but do you really *desire* what you've been praying for? Or do you occasionally 'enjoy' infirmity, dwell on ideas of sickness, and have a feeling of self-pity for your suffering? If you do, then you are not filled with true desire."

If our desires have not been fulfilled after weeks or months or years of earnest prayer concerning them, it is time for us to become thoughtful and to turn from wishful thinking to heart-and-soul consideration of what we truly seek. Then we should "think on these things" in the manner suggested by Paul as he advised, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things."

Is our desire true to our ideals, is it consistent with our highest hopes, and does it conform with our innermost self? Are we honest about what we desire, do we sincerely wish to be or do something because our innermost being tells us it is right, or do we want it only for appearance's sake? Can our desire meet the test of being just, will it affect those

about us in a beneficial and enjoyable way, or is it selfish? Is our desire pure, undefiled by greed, envy, and strife? Is it lovely, sure to bring beauty, love, and happiness into the world or into another's life?

Is it of good report? If the desire is for health, we know it is right, because the Master of life has told us so and proved it to all mankind. If our desire is for harmony and happiness, we know it is of good report because the Master demonstrated this, too, in His life and in His teachings. If our desire is for supply, we know it is well because the Master taught that the Father, who knows even the needs of the birds in the air, desires to give His children all the treasures of His kingdom.

You still may doubt the thought that every person's innermost desire can become manifest for him. Perhaps you may know some person who strives faithfully yet cannot seem to achieve his goal. It may be that he is not absolutely sure of his desire, that he does not yet understand himself, or that his quest has not gone to the depths of his innermost being. The Father of all stands ever ready to supply us with the unlimited and eternal abundance of His kingdom, but we receive only that which we accept through true desire.

The one who promised us the riches of the kingdom was the beloved Master, Jesus. And it is the Master who continues to give us this promise of health, happiness, supply, and good of every kind. If He had indicated otherwise, we would have reason to believe otherwise, for He came as the Way-Shower for all mankind.

By remembering His example of believing in good, by working toward good, and by expecting good, we are following in His footsteps on our way to the fulfillment of our most sincere desires. It is only because we have been thinking of ourselves as "independent of God and formed a gulf of apartness" that we have lost a true understanding of our real desires and inheritances.

A true desire awaits our discovery within each one of us. It is a desire that has existed since the beginning of time and eventually will come into fruition within us as we continue to turn toward the Father for guidance in all our ways. This same desire was within the boy Jesus. It is the desire for oneness with God, or at-one-ment with All-Good. All the things that all the people in the world desire—health, wholeness, peace, courage, love, happiness, abundance, success—are but facets of this one great inherent desire.

As the prodigal son returned to his father, so you and I may return to our original state of oneness with all the good we have inherited as sons of God and joint heirs with Christ. But the return can become certain in only one way, the journey made easy on only one path—the way of Spirit and the path of prayer.

Jesus said, "Seek ye first his kingdom." Someday we shall realize that the attainment of the kingdom is our truest, and highest desire and that it is the most natural and spontaneous of all desires. There are many helpful guides to an understanding of what this means. Perhaps we may enter the gates to the kingdom more easily by realizing the nature

of God as health within us, or as peace and love in our life, for by taking these paths we cannot fail to be led into the final way "that leadeth unto life," where there is room only for God Himself, in us.

We can begin with the one desire closest to us today and through prayer, thanksgiving, and sincerity of purpose walk step by step into a continually happier and more wonderful way. "And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say . . . Teacher), where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode . . . and saith . . . We have found the Messiah (which is, being interpreted, Christ.)"

With our every desire we shall hear the quiet voice within asking, "What seek ye?" until we learn to probe deeper into the longings of our innermost being. Then we shall find that our true desires are of Spirit and for the things of God. As we learn to abide more and more with the Christ nature within us and to listen more carefully to its guidance and counsel, we begin to see that our true abode is in the Christ self, in the kingdom of God. Then we shall realize that we have found the reality we have always sought unknowingly. As we become more enthralled by the source than by the idea, by the giver than by the gifts, then our life becomes the most fruitful and the most joyous, with our truest desires clearly and perfectly made manifest.

With God all things are possible.—JESUS

How to Make Your Income Go Farther

GEORGE E. CARPENTER

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THE PROBLEM of making one's income go farther is an interesting subject because nearly everyone would like either to have a larger income or to be able to do more with his present income. Someone has said that a sufficient income is "a little bit more that you are getting." This was said jokingly, but the matter of increased income is more serious than funny to many persons. Doesn't nearly everyone dream of getting a "raise"? Don't you make wonderful plans for using that "little bit more" than you are getting? Such planning is fun, but there is a catch in it. Haven't you noticed that, when you get a "raise," you immediately merge it with your old income and then start planning what you will do with the next "raise"? So long as you continue this practice you will center a part of your attention and thought energy on something that lies in the future, and the part of your happiness that you think depends on your receiving another "raise" will be just around the corner.

A sure way to get more good is to make the best use of the good that we now have. The promise is, "Unto every one that hath shall be given," and if we are faithful in the little things, we shall be given charge over many. Isn't it well,

while waiting for more income to manifest, to consider the problem of making our present incomes go farther? The man who works on a commission, the businessman, and the professional man know that, if they transact more business, they will receive larger incomes; but the man who is on a pay roll at a regular sum seems to face a different problem. The salaried man or the wage earner can easily look at his pay and say, "That's all there is, there isn't any more. I've scrimped and scraped; I've puzzled and figured; I've stretched my income to the limit; so until I get a 'raise,' I'm helpless." From a material viewpoint that is a logical conclusion, but Truth has a happy faculty of disproving the logic of the material world. Jesus said, "I am the way," and in His Truth lies the way out of seemingly inescapable difficulties.

In the solution of this problem are three definite steps. The first step is to acquire the correct understanding of income—particularly as regards its source. The dictionary defines income as "that gain or recurrent benefit (usually measured in money) which proceeds from labor, business, or property; commercial revenue or receipts of any kind, including wages or salaries, the proceeds of agriculture or commerce, the rent of houses, or the return on investments." Although this definition tells what constitutes income and lists some of its material sources it does not explain the true nature of all income or name its true source.

As income is usually measured in money, let us briefly consider money. Primitive man for the most part acquired his food, clothing, and shelter

directly from Nature, by his own efforts. When he desired a thing that belonged to his neighbor he offered some of his possessions in exchange. That is, he offered an exchange when he did not attempt to take the desired thing by force, which was often the case. This system of exchanging commodities still exists, although today it is restricted in practice. The limitations of this system soon became apparent. So man placed an artificial value on various things and used them as mediums of exchange, as money. Among the things that have been used as money are jewels, furs, leather, sheep, cattle, skins, grains, olive oil, tobacco, salt, and various metals.

From the beginnings of barter and trade to our modern financial system is a far cry, yet the principle is the same—exchanging a thing of value for some other thing of equal value. Therefore your income is that which you receive in exchange for your work. Since the beginning of history, man in exchange for his labor has received products of the vegetable, the animal, or the mineral world—or something of equivalent value. Whatever its material form may be, your income represents only the things for which you can exchange it, and those things represent God. Nothing in the animal, the vegetable, or the mineral world is man-made; everything in these worlds is God-created. Man by the use of his God-given strength and intelligence forms and reforms the creations of God into countless things, but in all his work man creates nothing. The raw materials that man uses are all created from the one God substance, by the one Creator.

When you work, you are but exchanging the

strength and the intelligence that God has given you for other forms of the one God substance. Someone has said that whatever the substance used as money may be, it becomes an object of universal desire. This is obviously true of material wealth, and we as Truth students should make it true of the reality back of money. When we know that money is but a symbol of God substance, we no longer desire money for itself. We then desire only to share in the wisdom of God, so that we may the better use His substance according to His law.

With this understanding of money, don't you see that God, not your employer, is the true source of your income? Your income comes through, but not from, your employer. If you should change your job, you would have a different employer, but you would still have an income. Your present employer may sell his business, but it is entirely possible that the sale will not affect your income. You may have worked for only one man, you may have worked for many, or you may not have been on any payroll, but in any case you have had an income, and you always will have one. This is true because no matter what may be the channel through which your income manifests it always comes from God.

To know that your income comes from God and therefore is a Godlike thing will help you to overcome a sense of lack, want, or insufficiency. Because your income comes from God, it is limitless. This does not necessarily mean that your present income is adequate for all your needs. Your present income is by no means a full manifestation of the good that God would give to you. But before you

can enjoy God's substance to a greater degree, you must give up all thoughts of limitation as regards your manifest supply. The purpose of this article is not to show you how to increase your supply, but to help you to handle more efficiently what you now have. However, by learning to handle well your present income you will place yourself in a position to receive more. You can be assured that, just as soon as you merit more of God's bounty, you shall receive an increased supply.

The second step in solving the problem of making your income go farther is to form a partnership with God, making Him the senior partner. With God as your senior partner, you should let Him define the principles by which your business will be conducted. Centuries ago He gave the world those principles, and you have but to accept them as the standard by which you will live. You can find the best interpretation of the divine standard of living in the teachings of Jesus, particularly in the Golden Rule, in the law of giving and receiving, and in the great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . And . . . Thou shalt love thy neighbor as thyself."

You as the junior partner will have to apply the divine standard to your everyday life. Of course you will do this under the direction of God. Working under His direction really means doing His will. Man learns God's will by silent prayer and by meditation. In the secret place of the Most High, God speaks to man. His voice is always heard by those who worship Him in Spirit. The "still small

voice" gives us the answer to our problems, shows us the way. God tells us what we should do, not what we must do. By the exercise of our will we execute, in "the without," that which His will has revealed to us in "the within."

God, as your partner, is entitled to share in the profits of the business. Although He makes the major contribution toward your success, God asks for but one tenth of your income, or profits. Perhaps you don't think that you should share your income with God; but would you form a partnership with another person and keep all the profits for yourself? Would you accept constantly the advice and help of an earthly partner and give him but a mere "thank you"? Of course you wouldn't. Then can you do less toward God, who will give you better advice, surer guidance, and stronger support than you can get from any man?

Some persons claim that they cannot afford to tithe—to give to God one tenth of their income. They say that their bills are so pressing and their expenses so heavy that they cannot spare any money for tithes. The truth of the matter is that you cannot afford not to tithe. If you think that you cannot afford it, try it anyway, and you will be surprised to see how God will help out on your bills and expenses.

The importance of tithing cannot be overemphasized. When you tithe you give to God, and what you give to Him always comes back to you multiplied. Some persons tithe but do not seem to get results. The reason may be their failure to take in perfect faith the three steps herein outlined, or

in giving their tithe they may have failed to "let go."

When you tithe, or give to God, you must let go —you must give freely. If you look at your tithe and say, "If I didn't have to give this, I could buy a new pair of shoes or a new hat," you are not letting go. You are not giving to God; you are merely taking a part of your income and reluctantly turning it over to Him. To get the best results from your tithing you must give freely and joyfully. Base all your plans and budgets on nine tenths of your income; then forget the remaining tenth—it belongs to God. But do not give your tithe because it belongs to God; give because you want to give. Thank God for the privilege of contributing to His work.

The third step in the income problem is to erase from your consciousness all thoughts of limitation. Free your mind from all fear that your income is insufficient for your needs. Know that you are working with God and that He will take care of you. Forget your bills as liabilities; see them as assets in the sense that they are opportunities for you to demonstrate prosperity; regard them as obstacles that you are privileged to overcome. Know that with God's help you can overcome them. In overcoming them you will gain confidence in yourself and faith in God.

Don't worry about your expenses; they are a very necessary part of your life. A businessman must spend money to make money. A merchant must spend money for rent, salaries, new stock, and so forth. If he ceases to spend, his business fails. By spending you exchange your income for other things

that you need or desire. Your expenses are in reality a form of giving. Without being extravagant or wasteful, you should spend freely. Remember that the prosperity of a community or of a nation depends on the free circulation of its wealth. Money in circulation means good times; money hoarded means depression. The individual who hangs onto his money from a fear of lack is discontented, unhappy, and frequently hard up. The person who gives freely of his money, his time, his strength, his knowledge—the person who realizes that all that he has is a gift from God to be used freely in the Master's service—is prosperous and happy. Know that as you freely give, you freely receive.

Remember that God is your partner; you are working with Him; and He will not fail you. Let your every act be done in His name, and fear not. Your income comes from God; it is a part of His universal substance; and it is your reward for service that you have rendered. The money that you spend goes forth to bless other children of God. As you receive your income, give thanks to God. As you disburse it, bless it, send it forth in His name, and never doubt that God has plenty for you.

The power of blessing is a mystery. We do not know how it works, but we know that it does work. A wholehearted blessing not only helps our affairs, but it fills us with an inner light that seems to satisfy our soul and make us happy. In blessing we are blessed.—LOWELL FILLMORE

Peace Begins at Home

CLARA BERANGER

CHAPTER SIX

Intolerance

AN ACQUAINTANCE of mine took me to her church. The minister is known for his broad and comprehensive interpretation of religion, and on this particular Sunday he preached a sermon on the subject of brotherliness and universal tolerance. He stressed the need for all Christians to root out any feeling of superiority toward others because of difference in religious belief, race, or color. He pointed out that we show true brotherliness to the peoples of other countries by sending them food, clothing, and supplies. But, he added, too many of us are uncharitable, unkind, sometimes actively cruel to certain minority groups here at home. His conclusion was that when we show prejudice in thought or deed to any of our brothers we are breaking the commandment given in both the Old and New Testaments that instructs us to love our neighbor as ourself.

After church I took a bus home, and a tight-lipped, grim-faced woman, whom I had noticed during the service, sat next to me and started a conversation by asking how I liked the sermon. I answered that I thought it was unusually inspiring and contained a lesson badly needed at this time.

"Well, I think that minister ought to be thrown

out!" she exclaimed. "The idea of his saying we should treat all people alike!"

"Didn't Jesus preach the equality of all men as children of the same Father?" I asked.

She avoided a direct answer. "Everybody knows that all men are not equal. Some of us are better than others, and no preacher ought to say we should act the same to everybody!" She then launched into a diatribe against certain peoples, which for sheer viciousness and perversion of truth might have originated in some fanatical propaganda bureau.

I tried to get in a word of protest. But nothing I said prevailed against her fierce bigotry.

When I arrived home I considered, as I had on many previous occasions, the incongruity of persons calling themselves Christians and yet failing to practice the basic tenet of the Christ teaching. I pondered the indisputable fact that religious fanaticism so often motivates spiritual self-righteousness and bigotry.

All religions teach love of neighbor and justice toward him. In Leviticus we find: "In righteousness shalt thou judge thy neighbour. . . . Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah." In the New Testament Jesus teaches that love of neighbor is second only to love of God. When He asked a certain lawyer how he interpreted the law the lawyer answered by quoting the commandments "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said,

"Thou hast answered right: this do, and thou shalt live."

The spirit of brotherliness, the belief that all men are equal in God's sight, has never in all history been more needed than today. Through the help of science geographical barriers between nations have been removed, and modern transportation facilities have brought them closer together. Radio, television, and motion pictures record news from all parts of the world at the moment the news is being made. No longer can nations be isolated units. The world has become so small that all its peoples are neighbors, each aware of the thought and accomplishments of the others. But two world wars in one generation and the present international tension are proof of how far we are from spiritual unity. Leaders with vision have always preached the necessity for unity among men. Yet we continue to stay apart, to let nationalism, selfish trade interests, traditional religious beliefs, or personal prejudices cause us to forget that failure to love and to be tolerant toward our neighbor is a transgression of divine law.

Not long ago I heard a radio commentator speak of the effects of propaganda on our mind. He said that our intelligence service has evidence that certain subversive forces are trying to disrupt our national unity by fostering prejudice and hatred against minority groups. "Unfortunately," he concluded, "this subtle propaganda is being believed by a large number of individuals, with the result that racial and religious intolerance is on the increase in the United States."

Many persons with a high sense of fair play have

thoughtlessly fallen into the habit of judging by color, creed, or race rather than by individual characteristics; of classifying as a general type what is in reality a single personality. If a neighbor or acquaintance happens to be of a certain race, he is likely to be referred to first by his race and then as a personality. Little or big faults, present only in specific persons, are generalized into racial or religious traits.

One of the great gifts that men living in democratic countries enjoy is freedom of will. We have freedom to choose our surroundings, our religion, our associates, our friends. We have the right of discrimination, so that we can be friendly with those whose thinking, tastes, and characteristics are in harmony with our own and avoid those who for one reason or another do not attract us. This is a privilege that we are right in exercising. But discrimination against members of a group, a religion, or a race as a class without consideration of individual worth is misuse of our gift of freedom and violation of spiritual law.

The word *prejudice* is defined as "a judgment or opinion formed without due examination of the facts . . . a premature opinion." Some prejudices are absorbed from tradition; others are acquired through association and environment; still others arise out of personal or national crises. Because someone's ancestor may have been cheated once by a member of a particular race, the descendants of the cheated man may for generations nurse prejudice against all members of that race. If it is the custom in a certain community to bar members of certain races from

social activity, many of the members of the community thoughtlessly observe a gentleman's agreement and fall in line by discriminating against these persons. Such attitudes are unreasonable, antisocial, and unspiritual.

When Jesus gave primary importance to the commandment to love our neighbor, He did not limit neighbor by reason of social or financial position, creed, or color. To Him neighbor included every human being and was synonymous with brother.

With those who believe in a God of love and justice, the practice of intolerance toward others of different religion is a betrayal of faith. The Lord's Prayer, repeated daily by millions of persons throughout the world, begins, as we know, with the words "Our Father." Into these two words Jesus compressed His whole beautiful message of the brotherhood of man. Not only does He present God as a beneficent Father but as the Father of all men—irrespective of class, color, creed, race, or nation. By teaching men to say "Our Father," Jesus unites them in brotherhood and equality, since children born of the same father are brothers.

Our deeply religious forefathers incorporated in both the Declaration of Independence and the Constitution the ideal of equality of all men. The Declaration of Independence states that all men are created equal, with certain inviolable rights given by their Creator. The Bill of Rights, which grants religious freedom and the right of all citizens to vote without "account of race, color, or previous condition of servitude" is further testimony to our national concept of equality. Therefore, if one person

fails to recognize the rights of any other person, group, or nation, if he is intolerant even to the least of them, he is not only failing in his duty as a Christian but also as a citizen.

We know without being told whether we have indulged in unkindness or negligence or prejudice toward others merely because they are of a different color or because they go to a different church or perhaps merely because they belong to a different class of society. Most of us have our little prejudices, our preconceived ideas, which often are emotional rather than rational but which have power to create unhappiness and work injustice toward others. If we are truly seeking to live the spiritual life, we must rid ourself of *all* our prejudices.

We cannot hope for personal spiritual maturity, national unity, or world peace until we learn to live in peace with our neighbors. If we believe in the principle of good will set forth in every religion, we must prove our belief with works. We must refrain from even the slightest feeling or expression of prejudice. Expression of personal superiority because of religious belief leads to a lack of spiritual balance in the personal life. Manifestation of group superiority leads to interdenominational conflicts and to international misunderstanding, which in turn lead to war. Therefore, those of us who long for inner spiritual poise and for world peace should look into our hearts and analyze our minds. If we find even the slightest trace of intolerance against any individual or group, we should work for its elimination and for the cultivation of a spirit of true brotherliness. If our transgression takes the form of spiritual

pride or religious bigotry, we should recall that the essence of the teaching of Jesus in the Sermon on the Mount is that all are equal in God's sight. "For he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust."

In the 23d chapter of Matthew, Jesus denounces the scribes and Pharisees for spiritual pride and arrogance and warns the multitude not to be like them: "But be ye not called Rabbi: for one is your teacher; and all ye are brethren."

Peter points out that "God is no respecter of persons." In Galatians Paul says: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one *man* in Christ Jesus." In Ephesians he says: "One God and Father of all, who is over all, and through all, and in all." And in The Acts we find: "God that made the world and all things therein . . . made of one every nation of men to dwell on all the face of the earth."

If you profess to be a disciple of Jesus yet remain intolerant or superior or arrogant toward members of another race, religion, or nation because they happen to be different from you, you are like the scribes and Pharisees whom Jesus called hypocrites because they paid Him lip service but failed to follow His commandments. In John, we find that Jesus says: "By this shall all men know that ye are my disciples, if ye have love one to another." "If a man love me, he will keep my word."

If you truly believe in the teachings of Jesus and fail to live up to them, you are committing a sin against Him and against yourself. If you recognize

that you lack a spirit of brotherliness and have fallen into the habit of unjust prejudice or bigotry and if you sincerely wish to break the habit, you can succeed by steady spiritual effort. Remember that in the Sermon on the Mount Jesus taught that we must not only love those who love us, not only salute our brethren, but must love and pray for our enemies. We must agree quickly with our adversaries. We can rid ourself of racial or religious intolerance and become perfect in brotherly love only by constant spiritual exercise.

In trying to rid yourself of any negative thought habit you must be careful not to fight it by personal will power. When you grit your teeth and say, "I will *not* be prejudiced or unkind; I will *not* give in to this unfounded dislike," you are likely to become upset and nervous and thus defeat the very thing you are trying to accomplish. Use quiet, strong affirmations of tolerance and brotherliness to help eradicate the bad habit and build up the good.

Affirm an understanding of the equality of all men under God: *God, who is above all and in all, is the Father of all. I know that "in my Father's house are many mansions" and that His Truth resides in all of them. I am tolerant and brotherly toward every person, because that is the way God wants me to be. I open my heart to all God's children, because I know they are all equal in His sight.*

In praying, it is well to remember that Jesus answered the question "Who are my brethren" by saying, "Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." In other words, He was stating that godli-

ness, the doing of God's will, should be the only criterion for judging our brothers. Any other standard is presumptuous and a sin against the Lord.

The Psalms contain many verses helpful for meditation and prayer:

"Keep back thy servant also from presumptuous *sins;*
Let them not have dominion over me:
Then shall I be upright,
And I shall be clear from great transgression."

"My steps have held fast to thy paths,
My feet have not slipped."

"Make me to go in the path of thy commandments;
For therein do I delight."

"Behold, how good and how pleasant it is
For brethren to dwell together in unity!"

From other books of the Bible we can also find key thoughts for meditation:

"Let there be no strife, I pray thee, between me and thee . . . for we are brethren."

"Love worketh no ill to his neighbor: love therefore is the fulfillment of the law."

"Giving diligence to keep the unity of the Spirit in the bond of peace. . . .
There is one body, and one Spirit . . .
one Lord, one faith, one baptism,
one God and Father of all."

TO BE CONTINUED

Thou art the substance of food, the purity of water, the vitality of air. We praise, we glorify, we magnify Thee, by appropriating these all in Thy name.

—SELECTED

Today's Decision

ESTHER FRESHMAN

TODAY WE ARE ASKED to meet the most important crisis of all history. The peoples of the world have been called upon to make a mighty decision. Those of us who are at liberty to proclaim our beliefs in Truth find ourselves in fewer numbers than those who are in opposition to our convictions. It is the time for a mighty decision, and we find our leaders not entirely in agreement. We find, too, that among these leaders there is great human confusion and no little fear. Thus, more than ever before in our knowledge, it is the responsibility of the individual to make his own decision. In the reports coming from overseas, in the newspaper argumentations and descriptions, there would seem, indeed, to be a basis for tremendous fear. The way of life that we have adopted and that we have believed to be indestructible is now being threatened, and in many places its foundations do not seem so firm as we had believed. There is a shakiness about the whole matter that is alarming!

Great change is ahead in the world of men, but the laws of God remain the same, unchanged. Above the embroilment of men's confusion and the shrouding fogs of men's fears, the banner of God is unfurled, proclaiming His Truth. Above the clamor of men's threatening and controversial words, above the shouting in defiance of their fears—and because of their fears—the word of God is being spoken,

and it has never lost any of its spiritual power.

For all who are students of the Bible, "now is the acceptable time," as Paul said, to remember all His wisdom and direction and to follow Him implicitly and carefully. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

"We are outnumbered," comes the cry over the radio, and the newspapers give us discouraging statistics. We are with God, and He has never yet been concerned at being outnumbered. He has given us these things to work with: power, love, a sound mind. "Therefore," we are told, "gird up the loins of your mind." That must be our decision today: to rely on One who cannot be outnumbered and who has the understanding and the strength and the wisdom to handle this crisis.

Our statesmen today, with the best intent in their hearts, have summed up their beliefs, their own programs for guidance, and have placed them before us. Since our statesmen are not in agreement, it is difficult to be sure just which one or ones should be followed, and we waver. We cannot go this way and that, and we must come to a decision in which we can have faith. Let us remember the great words in Luke: "Having heard the word, hold it fast, and bring forth fruit with patience." But some of us are not sure that we have heard the right word. How shall we know? "Set your affection on the things that are above," we are told. Each individual must make his own decision today. Within each of us is God, not fear—God's power and God's love and God's wisdom. We must gird our mind; we

must strengthen it with the conviction of our good beliefs, setting our mind with loving intelligence on the things above, on the glory of God as He shall be proclaimed in the hearts of all men.

Now is the time—the greatest time of all. Now we must take the Word of God and hold to it and bring forth patiently its wonderful fruit of good. When we perform with faith and patience, we are working with divine co-operation, and in our faith we shall be a part of the divine outworking and fulfillment.

Now is the time—the time for God in the world. Now is the time for the great prophecy to be realized: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

Yes, the government shall be upon His shoulders. It shall not be upon the shoulders of some poor, unwise, misled dictator; not upon the shoulders of an elected official who is nothing more than the mouthpiece of the people who elected him. The government must, indeed, be upon His shoulders and thereby upon the shoulders of every man—with every man putting his best, his Christ self, to that responsibility.

There is much to be done—a tremendous work. Again we must remember this advice: "Having heard the word, hold it fast, and bring forth fruit with patience." What fruit are we to bring forth that will be of benefit to all mankind? Again the wonderful answer is given us: "For the fruit of the light

is in all goodness and righteousness and truth."

Now is the time for every Truth student to go forth doing His good work. It is not enough to read about it, to talk about it; now is the time to live it and bring it into the world of mankind. This certainly is not an occasion for resignation. No, the "Father's business" needs important attention, and it is for us, "having heard the word," to keep His business close to our heart, keep it permeating all our beliefs, all our actions, and go forth patiently under His wonderful guidance, bringing forth the fruit of His goodness to all mankind.

Is it your opinion that a dreaded leader of a poor, unenlightened people has more power than God? It is for us with "sound mind" to find the way, under God's leadership, to reach these people and give them the love and the understanding and the security and the Truth for which they hunger. Then, within themselves they will find true guidance, true security, and the loving leadership of the Power within them.

We who desire world peace must be exceedingly careful that, as individuals, we are not declaring war ourselves. For daily man walks about in society, declaring war on this person, on that person. We do it with our intolerances, with our dislikes, our prejudices, our restrictions. As long as we continue this as individuals, there can never be world peace. For man to have sovereignty, for man to have nobility, he must give up. He must give up that which keeps him from his dominion. He must give up pettiness; he must give up rash judgments; he must give up personal fears that his good can be withheld by

other individuals; he must give up dislikes. The God attributes, which will give him complete power and sovereignty, are within him, but they cannot be evidenced through the murkiness and dankness of such smolderings.

Never before in history has there been put forth such an effort for man to understand himself. Two thousand years ago, the greatest Teacher of all gave forth the basic text for this understanding so that man might realize his true self and know his fulfillment and, in God, understand and know love for his brother. Two thousand years later, we are struggling in all manner of ways to prove these basic truths.

The Truth student is learning from the original and basic text. The Word is before him. It is his commission to take this Word to his heart. Even more, he must make it a part of him, so that he may not merely proclaim it to the world, but so that he may make it a part of his thinking and his doing in the world of mankind. This is to "bring forth fruit."

Today is the time for great decision. We need not wait for a governmental edict. The government is upon His shoulders, and we are His emissaries. We are His hands, and it is our reason for being here at just this time, so that we may fulfill His important commission.

What matter the statistical report? What concern the supremacy of this or that—we are about the "Father's business." God is the One—the All. It is a matter of great moment, and we are living now that we may accomplish His purpose.

The decision we must make is one that demands immediate action. We, with our mind set upon God,

with our heart courageous and loving, must go ahead patiently and knowingly under His divine direction, bringing forth the fruit of His good so that all mankind may partake. We must go before the limited ones and banish forever from their beings the fears that make them cling to the inadequate, that make them listen to the clamorous proclamations of some petty individual striving toward a mirage of power.

The decision is ours. Today let us start forth under His leadership, for His is "the kingdom, and the power, and the glory, for ever. Amen."

In the Stillness of Thy Presence

Fay Wilson

I come to Thee, O Lord, for I am weary
Of doubts and fears that worldly wisdom brings.
The way is rough; I cannot travel farther
Without Thy help—my heart no longer sings.
The bustle in the busy world about me,
Instead of happiness, brings only care.
I know, at last, 'tis Thee my soul is seeking.
O give me rest, dear Father. Hear my prayer.

Now, in the stillness of Thy presence,
I find the peace that for so long I sought.
Now I begin to understand a portion
Of that great peace Thy loving word has brought.
The burdens I have carried are all lifted.
I feel, instead, Thy strength sustaining me.
It gives me faith and courage to go onward—
I go forth steadfast, brave, and free.

Right Where You Are

EVA BELL MORRIS

TRUTH LITERATURE today, in varying degrees, is satisfying the hunger in the minds of numberless persons. But how many of them are merely reading the words of Truth? What proportion of them is actually practicing the principles from which these teachings evolve? Sometimes the word or the act of a beginner may have far-reaching effects on the lives of his fellow men. If we do not practice Truth principles as we learn them from the beginning and right where we are, we miss a wonderful opportunity to serve God and man.

I am reminded of my friend Ruth, who with the reading of the first pages of Truth began to practice the teachings. The hunger in her heart and mind to contact and to bring into expression the living Christ within her never could be satisfied with the mere reading of the most beautiful and profound articles in the world!

While Ruth's story is a true one, it is impossible to recount all the good effects of Truth on her life, because it is in the invisible that God works most powerfully through His obedient children.

Ruth had been reading and studying Truth only a few weeks when it became necessary for her to go to work in a store selling dresses in order to pay her son's college expenses. Because the study of metaphysics was new to her, she knew that she had much learning and much growing to do. But she was de-

termined that the store where she worked would be the stage upon which she would practice the principles of Truth to the best of her ability from the beginning.

Grasping the inestimable value of the silence at once, Ruth arose early each morning to allow herself time to do the household tasks and to spend an hour cultivating the presence of God. She began to discipline her wayward thoughts and to train her emotions. She told me that if for any reason she was unable to spend that hour in the silence, drawing power and wisdom from the Source, she felt a lack throughout the day and such days did not go smoothly. The silent hour conditioned her for the day. It set the tempo of her movements. It attuned her to the love and the service set as standards by Jesus Christ. It made her aware of the innate strength that enabled her to move tirelessly and enthusiastically throughout strenuous days of activity.

Another step in making herself a channel of God's expression came to Ruth while she walked the mile to the store from her home each morning. She used an affirmation to accompany the rhythm of her footsteps. "I am a channel through which God works to bless everyone whom I contact this day." As she spoke these words, she thought steadily of herself as being receptive to the inflow of loving, kind, and helpful ideas from Infinite Mind. She thought of herself not only as receiving but also as giving freely. Act and word follow thought as surely as spring and summer follow winter! After a time she realized that the channel was open, because her associates gathered about her in free moments, at-

tracted by some indescribable quality about her.

Ruth always had a friendly smile. She did not allow her thoughts to dwell on her weekly pay check but rather on her efforts to serve. She trained herself to stand aside on days when business was dull and allow her associates to take the sales. All the ideas of conduct that seemed to harmonize with Jesus Christ's teachings, as she found them interpreted in her reading, she put into practice. Such ideas come to all who read, but how few persons practice them!

Ruth worked during the years of World War II, and many of her associate saleswomen were young war brides. They liked working with her and they confided their hopes and fears in her. She spoke many words of encouragement to them. Because she thought primarily of herself as a channel, she never was concerned about the words that came to her mind to speak. Those which seemed the most satisfying to her fellow workers and customers flowed easily from her lips. Saleswomen elsewhere in the store wanted to be placed in Ruth's department. Customers asked repeatedly for the saleswoman with the bright smile.

It should be understood that Ruth was not a sickeningly sweet person. Every word from her was constructive; every act, graceful. She was demonstrating the knowledge of Truth she had to the best of her ability, and it resulted in an outpicturing of the words in John 1:14:

"And the Word became flesh, and dwelt among us . . . full of grace and truth."

Ruth was not able always to demonstrate per-

fectly. She found that when she permitted negative or critical thoughts to creep into her thinking, her body reflected such thoughts in weariness and tension.

These experiences only confirmed Ruth's belief in the truth that what we think always is made manifest in our body and affairs. There were days when her mind dwelt on the truth of her being, and others would say to her: "You never seem to get tired. I'm exhausted! How do you manage it?" Then she would plant little seeds of truth in their thinking. She had grasped early in her study that the living of the Christ life is far more important than any amount of talking or preaching.

Someone reading this story may say: "But my life is different. I'm just a housewife—or a truck driver—and I do not come in contact with people as Ruth did." Our overcoming takes place within ourselves. It is by self-mastery that we harmonize ourselves with Divine Mind. One may work for mastery of his own thinking and emotions in whatever environment he has been placed. Often contacts with loved ones in our own family test our adherence to the practice of Truth principles more severely than those with outsiders. Even one who is ill has an excellent stage on which to master his emotions and thinking. He may heal himself by such self-mastery.

One cannot say that one place is better than another for beginning to put into practice the wonderful principles we learn through the various Truth books and magazines today. The main thing is to begin now right where you are. Chances are that you will realize as time goes by that natural law

placed you in just such circumstances for you to overcome your particular weaknesses.

Most of us are prone to think too much of material rewards. Ruth grasped early in her study the importance of self-effacement and the subordination of personal will to divine will. And her sales record remained among the highest in the store! One of the war wives once said to her: "You have transformed my life. I don't think the same anymore." When such remarks came increasingly to her, she gave credit where it was due, knowing that she had been only an open channel for the one consciousness.

One day an associate said to her: "Ruth, you more perfectly live the teachings of Jesus Christ than anyone I've ever known, and every person in this store feels it." Ruth said then that she had received her reward for faithfulness. Her efforts had been effective although far from perfect. We feel before we know, because our senses are acute as we function in a material world. Those of us who are not aroused spiritually may find an awakening by observing the life of such a willing Truth student as Ruth.

The power of living according to Truth is not felt so much in the external as it is in the invisible. It would be impossible to enumerate the good effects of Ruth's earnest efforts to follow the Master in her daily life and work. Such effects radiated through various lives of Ruth's associates. The thinking of individuals was changed because she put into practice what she read; and thought, permeating invisible realms, exerted its influence.

I have told the story of Ruth because I hope

that it will inspire others to practice the teachings of Jesus Christ as interpreted metaphysically. We do not grow by delaying our spiritual development until a more fitting time or place. Beginning at once to master thought not only can transform the life of the student but it also may plant seeds in the minds of others that will grow into glorious gardens of consciousness.

By Trusting

Della Adams Leitner

By trusting God in little things
  We learn to trust Him when
The problems loom that seem so great,
  Bewildering, and then
We find that trust which has so proved
  Sufficient for each day
Will meet the new demand and show
  A perfect opened way.

By trusting for our daily bread,
  Our shelter, clothes, and care,
For wisdom in our tasks with love,
  The will and grace to share,
We make our thoughts conform to His
  And bless each chance to do
The service He requires, and find
  Resources ever new.

God keep us true to this our trust,
  Thy all-sufficiency for us.

Expect Your Prayers to Be Answered

THE GREAT BONE and sinew of Jesus' teachings was that every man is a son of God, and as such contains within himself the divine potentialities of the Spirit and an indissoluble connection with God, the infinite I AM.

What was the difference between the prayers of Jesus and the prayers of His disciples? The great distinguishing difference between the prayers of Jesus and the prayers of His immediate disciples, as well as the prayers of the twentieth century disciples, lies in this: that what Jesus prayed for He prepared to receive. He said to the disciples: "Make the men sit down." We must have the very thing in our hands before we can do what Jesus did on that sublime occasion. Taking the bread, He blessed it and broke it, and gave to the disciples; but He thanked God in advance. It was the habit of Jesus to thank God in advance. Long before Lazarus came from the tomb . . . He said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe." "And he cried, Lazarus, Come forth." But the prayer of gratitude welled up in the heart of Jesus long before Lazarus made any effort to come forth from his tomb.

Let us take this to heart . . . if you pray for health, prepare to manifest it. If you pray for strength, use the little you have. If you pray for

prosperity, then do not be afraid of tomorrow's poverty. If you need anything, and you have only five cents, don't hug it. It is a foolish economy; an unwise prudence; and, worse than all, it is a limiting of the power of God to supply the individual with the necessities of his being; and that is a sin—a positive sin. Shun it.

Prepare then for blessings. Get ready for health. Do not feel that you have to stick in a sick chamber all your life. You don't. It is not according to the will of God. If you have not been in the habit of spending for the very necessaries of life, and you have a few coins in your pocket, spend them, and the only time when the source of supply will stop is when you have not another vessel. You cannot exhaust the inexhaustible.—*W. John Murray.*

I Am

I AM the dream that ever will come true.
I AM the song that wings its way to you.

I AM the glory of the starlit skies.
I AM the hope that never, never dies.

I AM the life that makes the rose to blow.
I AM the purity of fallen snow.

I AM the love you find within your heart.
I AM the whole of which you are a part.

I AM the peace the bird at twilight sings.
I AM the real of all created things.

—*Ella Morgan Spafard*

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: Doubt and fear are wiped away by the Christ ideas of light and harmony within me.

Prosperity: The order and harmony of Christ fill my mind, and my prosperity is assured.

Healing: The health and harmony of the Christ mind adjust every thought and restore me to perfect wholeness.

INSTRUCTIONS—Jesus, the great Master of spiritual unfoldment for our race, said, "Where two or three are gathered together in my name, there am I in the midst of them." It is found by groups of people everywhere, that joining in mind action based on high ideas gives power to the individual, and in addition forms a thought atmosphere helpful to the spiritual progress of all mankind.

One may receive instantaneous illumination with a new influx of Spirit, while with another the unfoldment is gradual. All who persist, however, get the evidence of the omnipresence of God and His livingness as the one source of man's existence.

Every day for a month study the following lessons on illumination, prosperity, and healing, and meditate on the prayers.

Spiritual man, Christ, is the true light. Seek the presence of this inner monitor and listen for new inspiration. As you grow more and more attentive to Spirit you will hear the command:

"Put out into the deep, and let down your nets for a draught."

As you continue to obey, you will discover that you are rewarded with a multitude of new ideas.

True harmony is perfect accord with the goodness, the beauty, and the true righteousness of omnipresent Spirit. Everything is governed by exact law and harmony is its expression.

Be attentive to the voice of the Father and do His will at any cost. This frees you from all bondage to man-made law. Doubt and fear slip away into the sea of nothingness, and you are free to sit on the shore and praise God that you are never prone to be frightened by an accusing conscience or by the possibility of misunderstanding God or His universe.

"No one cometh unto the Father, but by me," the only begotten Son is saying in your heart. Do not ignore His presence and you will know the sweets of the heavenly home where the light of God burns its incense of illumination, harmony, and peace.

Jesus found this inner flame and let it shine throughout His whole being. It so illumined Him that His presence radiates through and warms all darkened sin-sick souls to this day.

Open your mind to Spirit, and affirm:

Doubt and fear are wiped away by the Christ ideas of light and harmony within me.

There is a kingdom within man in which ideas are the medium of exchange. We are all kings in this ideal realm, and here our rule is supreme. It is the Father's good pleasure to give us this kingdom of rich ideas. "My mind to me a kingdom is."

The Lord has prepared a mind substance or soil in which ideas are the seeds and they multiply and increase in geometrical proportion like seeds planted in the earth. Associated ideas of a personal nature modify this current of reproducing substance and limit it to small or large expression. Jesus understood this law of mind reproduction and used it when He fed the multitudes. We use the same law when we pray for prosperity in His name.

If you fitfully work at your prosperity demonstrations, you alternate between prosperity and poverty. The Christ mind is steadfast; it moves in one direction. Its order-harmony functioning is imperturbable. It will bear you along as part of itself, partakers of its opulence. Submit to its understanding, and the processes of the divine scheme will operate through you, meeting no resistance to their absolute outworking. The penetrating riches of the Father will find outlets through you. You will know that prosperity is mind substance molded by mind action, and you will not hamper the divine scheme by cleaving to views which contemplate limitations.

In prayer realizing that you are functioning in divine substance, affirm:

The order and harmony of Christ fill my mind, and my prosperity is assured.

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The health of the Christ mind expresses the order that creates perfectly and sustains eternally. The harmony of the Christ mind is the harmony that prevails in the heavenly realms. Constituting one principle, health-harmony is the essence of God-Mind. But for this, there would be no sanity in life, no harmony of spheres, no song of birds, no peace of mind. It sets life for us into sweet, yielding accord with divine life. In divine life our thought is God thought—health. We are not merely made well; we are healed. We are not barely set free from pain and discomfort; we are restored to our primal perfection. We are brought back from the realm of misconception to the world of realization. God's wholeness makes our health enduring, unassailable.

Our physical body is carried in our mind as ideas and it obediently reflects every mental attitude. When we discern that an all-wise Creator designed perfection for all His creation and we begin to affirm that perfection, then the transformation from the natural body to the spiritual body begins, and it continues until our body is wholly regenerated and appears objectively in its divine perfection.

Do not fear to call mightily upon the Holy Spirit, our Mother-God, who has at her command all the compassion and healing power of the Father. Now is the time to plant the seed thought of the health condition you desire by proclaiming:

The health and harmony of the Christ mind adjust every thought and restore me to perfect wholeness.

You Are Precious to God

KATHLEEN W. WELCH

Now I know in part; but then shall I know fully even as also I was fully known.

RECENTLY MY HUSBAND and I visited a relative who is a Protestant minister. Just before we retired for the night he told us that he had requested the members of his congregation to read certain passages in the Bible every night before going to bed. The choice for that particular week was the 13th chapter of I Corinthians, and he suggested that we join him in the reading. I noticed that he included the last verse of chapter 12 and the 1st verse of chapter 14 in his reading, which made this beautiful message more meaningful. On each of the three nights of our visit we shared this experience, and I shall never forget it.

Each verse in this chapter is filled with beauty and power, but one verse in particular impressed me and has been in my thoughts many times since. The apostle Paul prefaces it by pointing out that although it is desirable to have an understanding of truth and a charitable heart and faith in good, even these qualities are worthless without love. Love, he says, is patient, kind, knows no jealousy, "vaunteth not itself," is never rude, never selfish, never irritated, never resentful; love is never glad when others do wrong but is gladdened by others' goodness. Love is always slow to expose, always eager to

believe the best, always hopeful, always patient. "Love never faileth." When we have attained this love, he assures us, we shall "have put away childish things," we shall have grown up. And in the 12th verse are the words that impressed me: "Now I know in part; but then shall I know fully even as also I was fully known."

The more a person dwells on these words, the more he realizes how enlightening, how comforting they are. Every man, woman, and child has a deep desire to be understood. It is the great heart hunger of humanity. "If only I had someone I could talk to; someone who could understand my temptations, my weaknesses, my problems, my strivings! Someone who could see beyond these to the beauty and worth that is part of me if I could express it more fully!"

Here, in the beautiful words of Paul, is the answer to man's longings. The Father, the Creator, the Spirit of all good, the source of all love and wisdom and power does understand. Not only does He understand now, at the present time, but He always has understood His children; He always will—eternally!

This is the theme of the most tender of all parables: the parable of the prodigal son. The father had always loved his wayward son; had always understood his temptations, his restless, searching heart. He even understood his need of worldly experiences in order that he might learn the difference between temporary, earthly values and spiritual, eternal values. Likewise, the heavenly Father waits patiently and lovingly for His son to learn life's lessons. When the prodigal son finally "came to himself," the father was ready with the ring and the

robe and a deep, comforting, understanding love. For ages man has believed the fallacy that his sins—his mistaken ideas of life and love and truth—have separated him from God. This is an impossibility. An image, a reflection, an expression cannot be separated from its creative source any more than a sunbeam can be separated from the sun. These mistaken beliefs temporarily blind man to the truth of his spiritual identity and of his oneness with his Creator, but he can never really be separated from the love of his Father. God's love has always understood him, has always patiently waited for his awakening and for his return to his true home. God has always been, and will eternally be, ready to shower blessings upon him when he truly repents (turns about) and realizes his divine sonship.

Yes, you are not only precious in God's sight, but you are also very important to Him. This truth is a wonderful antidote for self-belittlement and for that discouraged, what's-the-use feeling which comes to most of us at one time or another. We are so important to God that without us He would be helpless to accomplish His purposes. Of what use is the most beautiful musical composition without an instrument on which to interpret it to the world? Of what use is the most exquisite mental picture without the canvas, the marble, the words, or the pen? God is love and wisdom and power, but that love and wisdom and power cannot be expressed without a medium; hence, we are of the greatest importance to our loving, waiting Father. He needs us as we need Him. By asking Him each day to awaken us and show us His will for us, we gradually grow to

an understanding and appreciation of Him.

This awakening to a mutual love and understanding between God and man can only be brought about by prayer and a deep desire to know Truth. Pray daily: "Father, help me to know myself as I really am—in Thy sight. Help me to know You as You really are." You will find that gradually you become aware of a wonderful being within yourself, the indwelling Christ being. This Christ image of God is uncovered day by day. Gradually a very real sense of companionship with the Father becomes the most beautiful and the most important thing in your life. Through this you grow spiritually into a clear awareness of your oneness with divine love and also with this same Christ image within your fellow men. As you grow into this awareness, you find that your health, your finances, your human relationships, your business affairs improve. For "when that which is perfect is come, that which is in part [or imperfect] shall be done away."

You are precious in God's sight. You are very important to God and His purposes. He has always and will eternally know and understand and love you. He knows your temptations, your seeming weaknesses, your heartaches, your temporary failures. He also knows your overcomings, your strivings, your aspirations.

Father, we thank Thee for Thy eternal love and compassion and understanding. Help us to uncover the Christ image within ourself and our fellow man so that we, too, may love, understand, and have true compassion for each other. In the name of Jesus Christ. Amen.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, June 1, 1952

UNITY SUBJECT—*Fundamentals of Social Relations.*

INTERNATIONAL SUBJECT—*Christ's Standard of Moral Purity.*—Exod. 20:14; Matt. 5:27-32; Mark 10:2-9.

14. Thou shalt not commit adultery.

27. Ye have heard that it was said, Thou shalt not commit adultery:

28. But I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

29. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.

30. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.

31. It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement:

32. But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

2. And there came unto him Pharisees, and asked him, Is it lawful for a man to put away *his* wife? trying him.

3. And he answered and said unto them, What did Moses command you?

4. And they said, Moses suffered to write a bill of divorcement, and to put her away.

5. But Jesus said unto them, For your hardness of heart he wrote you this commandment.

6. But from the beginning of the creation, Male and female made he them.

7. For this cause shall a man leave his father and mother, and shall cleave to his wife;

8. And the two shall become one flesh: so that they are no more two, but one flesh.

9. What therefore God hath joined together, let not man put asunder.

GOLDEN TEXT—*Thou shalt not commit adultery.* —Exod. 20:14.

SILENT PRAYER—*God within me is omnipotent, and I am immune from evil through my remembrance of His indwelling.*

Civilization as we know it rests on the home as a foundation, much as a wharf rests on piles. At times the piles may be submerged, and the wharf appears to float on the surface of the water without visible support; but for the most part they are in plain view, and their use is unmistakable. In like manner the home, as a rule, is easily observed to underlie society and form its mainstay, though in certain instances its influence may not be apparent.

As the home underlies society and civilization, so single-mindedness underlies the home. There can be no real home without community of interests and mutual understanding. These in turn rest on faithful-

ness and truth as a sure foundation.

Adultery needs no discussion to show its lawless nature. Undermining, as it does, the meaning and worth of the home equally with the character of the individual, it threatens the existence of the civilization that it pollutes. To remove it completely from that civilization would be one of the greater works foretold by Jesus. Until it is eradicated there is no security for the home.

It is as a training ground of character that the home serves its best purpose. As the abiding place of the domestic affections it is the mind and soul's sure resting place. These affections cannot be shared outside the home circle without adulterating them. Any attempt to do so destroys the unity of the home, violates the affections that center there, and substitutes nothing but evil for what it takes away.

The law of moral purity is implanted in the innermost recesses of the human mind, and woe to him that transgresses it. It was not necessary to write a scripture to call men's attention to the material law; the spiritual law is the one that needs attention. The adulteration of Truth makes possible the sense adulteration. The mixing of the absolute and the relative, without proper discrimination and classification, is adultery. Judas was an adulterer in that he did not see the spiritual character of the Christ, but confused it with temporal authority and commercialism. "These things will they do, because they have not known the Father, nor me."

Thus, adultery is a very widespread sin, and in sense understanding of the law of being man is not able to distinguish between the absolute plane of

consciousness and the relative plane. Jesus illustrated this by asking those without sin to cast the first stone at the guilty woman—and no one responded. As He forgave this woman, the Lord forgives us our own ignorant shortcomings; but the command, "Sin no more," is still ringing in our ears. Every sin brings its penalty.

Jesus said that whoever looked upon a woman to lust after her had already committed adultery. This is metaphysical enough to satisfy the most abstract interpreter. It reveals the grasp that the Master's mind had upon metaphysical processes. In every issue the thought is of first importance. If one never thought evil, one surely would never do evil.

The breaking up of the home through divorce, so common nowadays, was reckoned as adulterous by Jesus on the part of the one who followed it up with remarriage. A new version of the New Testament by Dr. George M. Lamsa, whose native tongue is Aramaic, the language in which the New Testament was written, renders Matt. 5:32 as follows: "But I say unto you, that whoever divorces his wife, except for fornication, causes her to commit adultery; and whoever marries a woman who is separated but not divorced, commits adultery." In Mark 10:11, 12, however, his translation reads: "Whoever divorces his wife and marries another, commits adultery. And if a woman divorces her husband, and marries another, she commits adultery." Moses (the force of evolutionary law) countenanced divorce, but the Christ Spirit renders it impossible. In its destructive effect on the home and on individual character it ranks with adultery. This is the reason

Jesus considered the two together. In effect, they are the same.

QUESTIONS

1. What is the ultimate foundation of civilized society?
2. How does the sin of adultery affect the home? What is the remedy for it?
3. What is the spiritual law that forbids adultery?
4. Is divorce possible in the Christ Spirit? If not, explain why.

Lesson 10, June 8, 1952

UNITY SUBJECT—*Honesty as a Principle.*

INTERNATIONAL SUBJECT—*Persons and Property.*—Exod. 20:15; Luke 16:1-12.

15. Thou shalt not steal.

1. And he said also unto the disciples, There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods.
2. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward.
3. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed.
4. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.
5. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord?
6. And he said, A hundred measures of oil. And he said unto him, Take thy bond and sit down quickly and write fifty.
7. Then said he to another, And how much oweth thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore.
8. And his lord commended the unrighteous steward

because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light.

9. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.

10. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.

11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?*

12. And if ye have not been faithful in that which is another's, who will give you that which is your own?

GOLDEN TEXT—*Thou shalt not steal.*—Exod. 20:15.

SILENT PRAYER—*My purpose is to live the Truth as well as to profess it.*

Stealing is more than taking the goods or possessions of another. It is a development of coveteousness and it involves the inner faculties no less than the outer. The temptation to steal is overcome by entering into the Christ Spirit and transforming the desire to possess into the desire to give or to share.

Honesty is primarily a principle and only secondarily a policy. It goes to the root of character, making its possessor true and sincere in all his dealings. In the Christ consciousness Jesus said of Himself, "I am . . . the truth." Each of us should make this same affirmation and keep the ideal before us to be true in word, deed, and thought each day. We should completely put out of mind the thought of conforming to the wordly thought of making our

mark, of holding our own, and of gaining power through money.

Theft is many-sided, ranging from the appropriation of money or other valuables belonging to others to subtler forms of graft and dishonesty in general. Unless it is counteracted by the Christ Spirit of truth and selflessness, the desire to possess oneself of what is in fact another's will work out into manifestation at some time. Whether or not it is realized at the time it is felt, this desire makes an impression on the sensitive thought substance, and this impression remains until it is either manifested or erased by a stronger impression of an opposite nature.

Before faithfulness can become an ideal the personal element of selfishness must be denied out of the mind and out of the life. The servant who thinks only of what he can get out of his services without thought of what intrinsic value his service is or of how he can improve it is not ready to understand the principle of faithfulness. Not how much we can get but how much we can give and how we can improve the quality of our gift is what should chiefly occupy our mind. Some of the most faithful workers are those who serve without compensation, moved by truly patriotic or humanitarian motives. Without thought of monetary reward they are free to fix their thought on the end to be attained and to work wholeheartedly toward that goal.

Faithfulness is a principle, and a man's words and deeds re-echo in the key in which his life is set. He is either faithful or unfaithful, and no departure from his characteristic behavior for reasons of policy

or other selfish consideration proves the contrary to be true. Light responsibilities should not tempt us to lax performance, but they should be counted as opportunity to learn to be faithful until we can express faithfulness instinctively, easily, and naturally. On the faithful discharge of so small a matter as the proper tightening of bolts and rivets the safety of many lives may depend. The unfaithfulness that finds its expression in sabotage by factory workers is undoubtedly responsible for many of the major tragedies of our machine civilization today.

Money and other forms of material wealth are included in the term "unrighteous mammon." Mammon refers to outer riches and also to anything of the outer, formed world that one's affections tend to gather around and that one tends to hoard or treasure. Man's welfare is best conserved when he sets his mind on the things that are above, "not on the things that are upon the earth."

Wealth can be seen as springing from the one source and as belonging to God rather than man. The unjust steward was commended by his lord not for his sharp practice or for his wastefulness of his master's wealth, but for foresight and prudence exercised in his own behalf. By the prudent use of our substance we may make ourselves friends of unselfishness, liberality, joy, cheerfulness, and other traits of an expansive consciousness. During the last ten years our Government and thousands of individual citizens have made loans and gifts to other nations and their peoples, thus making a beginning at loving our brothers as ourselves. Whether our foreign brothers realize it or not, we are to some

extent being faithful in the use of our substance (unrighteous mammon).

Faithfulness implies impartiality, an impersonal way of viewing possessions, and a lack of desire to make them one's own, accompanied by a feeling that one is responsible for the use one makes of them.

Single-mindedness and persistence are important in relation to possessions. "No servant can serve two masters." So-called "public servants" who serve all alike nevertheless have one master: the ideal of service in their own mind.

QUESTIONS

1. Is honesty a principle or a policy?
2. How do we overcome covetousness?
3. What affirmation, faithfully made, helps to develop honesty?
4. What is "unrighteous mammon"?
5. What understanding is essential if we would master the "true *riches*"?

Lesson 11, June 15, 1952

UNITY SUBJECT—*The Word of Truth.*

INTERNATIONAL SUBJECT—*The Obligation to Be Truthful.*—Exod. 20:16; John 18:15-27.

16. Thou shalt not bear false witness against thy neighbor.

15. And Simon Peter followed Jesus, and *so did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest;

16. But Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.

17. The maid therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples? He saith, I am not.

18. Now the servants and the officers were standing *there,* having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

19. The high priest therefore asked Jesus of his disciples, and of his teaching.

20. Jesus answered him, I have spoken openly to the world; I ever taught in the synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing.

21. Why askest thou me? ask them that have heard *me,* what I spake unto them: behold, these know the things which I said.

22. And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answereth thou the high priest so?

23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24. Annas therefore sent him bound unto Caiaphas the high priest.

25. Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also *one* of his disciples? He denied, and said, I am not.

26. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, said, Did not I see thee in the garden with him?

27. Peter therefore denied again: and straightway the cock crew.

GOLDEN TEXT—*Thou shalt not bear false witness against thy neighbor.*—Exod. 20:16.

SILENT PRAYER—*I speak as I am moved by the Spirit of truth.*

Since we are commanded to love our neighbor as ourselves, we should be as zealous of the truth

with respect to our neighbor as we are when we ourselves are the subject of comment or discussion.

Endowed as we are with the God-given power to create ideas and the free will to turn the power toward either good or evil in our words or by our conduct, we are under a clear responsibility to create in the image of Divine Mind; that is, good only. To bear witness to what is untrue of our neighbor is to create evil, and when evil reports are once impressed on the mind stuff of the race they remain there. Increase is the law followed by all created things, and evil thoughts, impressions, and reports obey this law. They grow by what they feed on; that is, words and thoughts. To report that someone is ill fixes the thought of illness in the mind of everyone who knows him, and this drag of the race thought retards his recovery unless it is counteracted by the true thought, held by him or by someone else for him, that in Spirit his health is perfect.

The true word bears fruit, but less conspicuously than the false word. This is a good sign, indicating that the truth is taken for granted as the established rule. Falsehood, as an exception, receives instant attention and is passed from mouth to mouth because of its novelty. Since hearing is believing ("As I hear, I judge"), the report is accepted as true without serious question.

Every realm of thought in the consciousness has its ruling center, or directive will, which has been established by the I AM. The religious, governmental, and commercial systems of the outer world have their prototype in man; in fact, all of these have been brought forth from man's copying the thoughts

of his mind, and these outer forms are sustained by the consent of the majority of thinkers. Should the preponderance of thought sustenance be withdrawn by those who sustain these systems, they would change their character or disappear. But they have become institutions of tenacity and power and are not quickly overthrown. When the I AM has decided to change its range of thought from the personal to the impersonal plane of volition, it has to meet these various ruling institutions in the prevailing thought realm, not only within its own consciousness, but also in the world of which it is part.

Everyone who would know God as the one and only ruler of his life must know Him as formless life and intelligence welling up at the center of his consciousness. He must know that "God is Spirit" and that Spirit is his only source of authority and guidance. From the standpoint of the ritualist this is blasphemy, but from the standpoint of Spirit it is unassailable truth.

Faith may fail through fear, but its failure may be remedied. For faith naturally looks up and aspires to loyalty and love. Fear quenched Peter's faith momentarily, but one reminder restored him to his better self—"and Peter called to mind the word." Remembering what Jesus had said was enough to bring him back to a realization of his love for the Master and to the grief that he had failed Him in His need.

Truth is forthright, for it has no need of concealment. "I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I noth-

ing." Truth needs neither code nor cipher, neither mask nor curtain. "All things are naked and laid open before the eyes of him with whom we have to do," namely, the Christ.

Absolute truth is not generally understood. He who speaks only the truth of his neighbor does not admit that he is sick, weak, unwise, dishonest, or anything less than perfect. To bear witness to the truth of another is to speak of him as the expression of the divine, as a latent incarnation of divine goodness and perfection. We should affirm of our neighbor: "Because you say the truth I believe you. I know the truth and recognize it when I hear it."

QUESTIONS

1. What responsibility have we with respect to words?
2. Are the words of Jesus, "As I hear, I judge," true of us?
3. How were the religious, governmental, and commercial systems of the world evolved? How are they sustained, changed, or abolished?
4. How can we know God as the one and only ruler of our life?
5. Can faith that is quenched through fear be restored to firmness? If so, how?
6. If we wish to speak absolute truth of our neighbor, how must we see him?

Lesson 12, June 22, 1952

UNITY SUBJECT—*How to Possess Ourselves of Our Own.*

INTERNATIONAL SUBJECT—*The Sin of Greed.*—Exod. 20:17; Luke 12:13-21, 29-34.

17. Thou shalt not covet thy neighbor's house, thou

shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

13. And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me.

14. But he said unto him, Man, who made me a judge or a divider over you?

15. And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17. And he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.

20. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?

21. So is he that layeth up treasure for himself, and is not rich toward God.

29. And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind.

30. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things.

31. Yet seek ye his kingdom, and these things shall be added unto you.

32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33. Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth.

34. For where your treasure is, there will your heart be also.

GOLDEN TEXT—*Thou shalt not covet.*—Exod. 20:17.

SILENT PRAYER—*The Spirit of the Christ now springs up, a living fountain, within me and satisfies my every thirst.*

Bible commentators note that the tenth commandment is the one that goes the deepest, proving beyond all dispute that the Decalogue is more than a mere code of civil law. It is true that man-made laws cannot take cognizance of the thoughts of the heart, and until covetousness becomes active acquisitiveness it belongs in the class of sins that corrode the heart of him who harbors them without affecting the one whose substance is the object of cupidity.

The commandment "Thou shalt not covet" is mandatory. If mankind were unequal to keeping it, it would not have been given. We are not required to accomplish the impossible.

He who is insistent on his "rights" and who always wants "justice" done may easily overlook the more important right to renounce strife and live according to the principle of divine justice and mercy, claiming as his own only what he has earned through keeping the divine law. We may inherit equally with our brother certain material goods; but if we are intent on getting possession of our inheritance of earthly things, we cannot give much attention to the immaterial riches that are ours to claim and use. We inherit all spiritual riches, but

we can take possession of our estate in that realm only through use. We cannot pile up unused spiritual riches, for they cannot be hoarded. Faith grows strong in me as I use the faith that I have. Love increases in my heart as I practice loving. Wisdom is quickened in me as I depend on the wisdom of the Christ Mind to enlighten me in all quandaries and problems.

"Take heed, and keep yourselves from all covetousness." By being on our guard against insidious desire we are equal to the keeping of this commandment. We are to keep ourselves, not be kept, from all covetousness. If we prefer to think of ourselves as kept from all wrongdoing, we may intrust ourselves to the Christ Spirit. Once aroused in us, this Spirit works its work, for it is never inactive nor quiescent. It inspires us not to lay up much goods for many years, after the manner of material-minded persons, but to exercise our gift and increase it as we increase a muscle, by giving it the use for which it is fitted.

The "certain rich man" of the parable dealt in material things, which obey the law of increase as do immaterial qualities. Material wealth is uncertain, for it is subject to loss or fluctuation in value. If neither of these changes occurs, the owner himself changes. "This night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" Material riches cannot be made part of the individual. Materiality is not the soul's native medium. The expression "You can't take it with you" describes the transitory nature of temporal riches.

The desire to lay up material wealth in order to

retire and "take life easy" is not in harmony with divine law. When we have built up faith we cannot lay it aside without having it dissipated. Love, strength, wisdom, all spiritual qualities follow the same rule. They are stored only as they are added to daily. Great reserves of spiritual power and strength are thus accumulated, to be drawn upon as needed.

We keep ourselves from covetousness by developing an awareness of the universal life and of ourselves as a part of it. "All things whatsoever the Father hath are mine," but I must take possession of mine under law. Violence is no part of this law. Rather the law is that of give and take, in which giving has precedence. We possess in Truth only that for which we give an adequate return. It is in the giving of this return that we make ourselves "rich toward God" and live satisfyingly and fully. Not "making a living" but living life truly is the vital thing for us to learn. In so doing we make a living unfailingly, because this is one of the conditions of the law that we fulfill as we take care of the greater need.

QUESTIONS

1. Is it possible for us to keep ourselves always from covetousness?
2. How do we take possession of our spiritual heritage?
3. Can we acquire material wealth and spiritual wealth at the same time?
4. When anyone has become "rich toward God" can he safely lay aside his spiritual possessions, as a person lays aside active business and retires to take life easy?

Lesson 13, June 29, 1952

UNITY SUBJECT—*The Wisdom of Love.*

INTERNATIONAL SUBJECT—*Christ's New Commandment.*—Mark 12:28-34; John 13:34, 35; 15:10-14.

28. And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?

29. Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

31. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

32. And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he:

33. And to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

34. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full.

12. This is my commandment, that ye love one an-

other, even as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends, if ye do the things which I command you.

GOLDEN TEXT—*A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.*—John 13:34.

SILENT PRAYER—*I lose sight of the self in the larger view of the all in Christ.*

On all counts love is seen to be the wisest course for us to follow. To love God with all our powers is the wisest attitude that we can hold in regard to the source of our being. To love as we love ourselves those whose lives touch ours is the part of wisdom for us as members of society. It is not altogether holiness or piety that is enjoined in this commandment: the welfare of the individual and of all members of society is involved also.

"The Lord our God, the Lord is one." This unity simplifies the inner life. Our loyalties, our principles, our devotion, all have one source and one objective. There is no need to scatter our forces by acknowledging lords many and gods many. Absolute good is all that needs to be considered or remembered. Whatever is good for us, in the consciousness of the Christ, is good for all. Whatever is good for all is good for us. We are free to choose our good, and so are others. In the freedom of the Christ we have no desire to control others. Self-control is an individual problem to which everyone must find

a solution. Before we can love God or our neighbor with complete devotion we must be master of ourselves. The lesson in self-control is one that requires diligent and unremitting study and practice on our part. It leaves us no time or inclination to dominate others or to impose our will on them. We love our neighbor by according him the same freedom that we ourselves desire and hold as our birthright.

We are not far from the kingdom of God when we lay aside arrogance and develop humility as individuals and as a people. Our welfare does not rest on the conviction that we are the greatest people in the world, that ours is the greatest country or the greatest civilization. It behooves us, instead, to study history and to take an inventory of our debts to other civilizations and other countries whose history or culture may antedate our own. Only thus can we assess our true place in the world and judge what our contribution to the life and thought of the race has been and now is. With a thousand years of history behind it, Rome contributed to the world the ideal of justice; whereas, Greece contributed beauty. Our contribution may be liberality or it may be some other ideal. Whatever it may be, we shall achieve it by faithful, devoted effort.

As individuals we draw near to the kingdom of God by putting our country, the world, and our neighbor first in our thoughts and the personal self second, third, or last. The desire to serve is bound up with the wisdom of loving in a way that the desire to further our own interests and do well by ourselves can never be. To give without thought of return is better for our character and ultimate good

than holding the thought that all the Father has is ours and devoting ourselves to collecting it by all means in our power. Our own comes to us under law, but the law of the Spirit of Christ brings our own to us without strain, stress, or overmuch thought of getting what is ours when we give expression to this Spirit. Our chief concern is to express universal love, and its nature is our absorbing interest.

We are to love one another as Jesus Christ loved His apostles. He chose His apostles as friends, held them in the thought of perfection, showed them the deepest love that they were capable of receiving. He revealed to them the kingdom of heaven within themselves and showed them how to live in it. He laid down His life for the principles of truth and righteousness, to show how all-important our loyalty to the highest ideal actually is. He might have stayed away from Jerusalem at the time of the Passover and avoided crucifixion and death. Instead, He went there purposely and taught openly in order to show that devotion to Truth is total or it is nothing. It cannot be temporized. Love cannot be temporized and remain love. It must have a single object, and to this object its whole thought must be given.

QUESTIONS

1. From the viewpoint of individual welfare is it wise to concentrate our thought on loving God and our neighbor?
2. How does unity in love simplify the inner life of the individual?
3. Is self-control necessary to the keeping of the great commandments?
4. How does humility serve us in approaching the kingdom?

Silent UNITY

Doubt and fear are wiped away by the Christ ideas of light and harmony within me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I THINK OF YOU good people and pray with you every day. Back in 1946, I telephoned Silent Unity and asked them to pray with me for my sister, who at that time was in a sanitarium for the mentally ill.

Specialists had said she would never be well. I paid no attention as I knew that anything was possible with God.

You were so helpful. My sister came home from the sanitarium on January 12, 1947 and has not had to go back even for a checkup. I am opening an antique shop at home. My sister has set up the nicest set of books and is going to do all the book work for me.

We are both completely happy and well and we bless and thank God many times each day.—*Mrs. M. H., Alabama.*

ABOUT FIVE months ago I wrote you that I was very concerned about holding my job. Due to ill health, I was afraid that I could not keep it. I was also at the time very nervous and in a state of extreme tension. I had financial worries along with all this so

it was very necessary for me to keep and hold a job. I wrote you for prayers for healing, also for holding my job and for financial increase. I had an almost immediate change in my affairs even before I heard from you. Friends I had known for years proved of surprising help in certain mental and spiritual council that I so badly needed. I was able through the prayers and affirmations you sent to change my whole mental attitude and gradually get rid of my fears. I have kept my job, my colitis is gone, and I now work five hours a day, a great step forward for me. It has all been very gradual for I had much negative thinking to weed away. I have also been reading *Lessons in Truth* a little each day and trying to live by its precepts.—*V. E. S., California.*

ABOUT SIX months ago I asked Unity to pray for me as I had a bad case of piles. I am happy to let you know that the piles are gone and I feel fine. I thank God and Unity for what has been done for me.—*Mrs. J. C. S., Missouri.*

He Is My Refuge

ABOUT FOUR years ago my little daughter picked up a copy of UNITY on the bus and brought it home. Little did I realize that from that time on my life was to be so changed.

I come from a minister's family and always went to church, sang in the choir, taught Sunday-school classes and my husband had charge of a Junior church for four years. I thought I had faith—but now I know it was not the deep, abiding faith—that

"peace of mind" faith everyone needs.

At the time I read this Unity publication I was suffering complete nervous exhaustion, the doctor said. Overwork and worry from trying to raise two daughters, give forty piano lessons a week, do community, P. T. A., and church work, and keep house had brought on my ill health.

Well—I read UNITY and subscribed to *Weekly Unity*. Since then we have started tithing, my husband lost one job but within a week found one for which he had been educated and hoping for, we moved into a larger house—the home we'd dreamed of, I have more piano pupils than I can handle, my brother who was an alcoholic straightened out his life and saved his home (thanks to prayers from Silent Unity). We started my daughter in to college this fall and immediately my husband received an unexpected salary raise—just enough to cover her expenses. My health is better than it has been for years. I've learned to live one moment at a time and to calmly do the tasks which frustrated me before. We have a "peace of mind" in our home which helps us all to do our best today and trust in God to take care of tomorrow.—*Mrs. A. W., Illinois.*

My Help Cometh from Jehovah

I WAS FORTUNATE to be able to buy a copy of *The Household of Faith* at the Unity center in Boston. It is simply wonderful, so easy to read, and so very interesting. After all these years that our family has been friends of Unity, it is nice to know all the facts of its beginning. To me, this is a book I will never

finish reading. I have found myself going back to other chapters often to review various parts. The ideas are wonderful, and I am very happy that I was able to purchase it. Some day, we hope to get to headquarters, as the pictures are simply beautiful.—*D. W., Missouri.*

Free from Care

I WROTE ASKING that you pray that my husband would have the stability to quit drinking. He has not touched a drop of liquor, not even beer, for a year. He is a different man entirely. He is progressing mentally so rapidly. When he drank we never knew what it was to have an evening of just conversation and now he visits with me often. He is a grand person, but nothing in the previous years seemed to help him stop drinking until I wrote you. I understand, of course, that all our prayers are not answered as we wish them but the things we feel God would like to have us have to make a normal life, I am sure with your prayers He would grant them.—*Mrs. G. H., Oregon.*

He Shall Have Abundance

ANOTHER six weeks and time for the bank to be emptied. It is so comforting as one drops the coin into that little box. I have been so blessed. I am so grateful for your help and prayers.

I am a saleslady working on commission and my sales have gone far beyond my expectations. Sometimes I can hardly believe what the figures say. God has been so good to me.—*Mrs. K. S., Kentucky.*

SINCE USING the Prosperity Bank drill, I have received many blessings. I really believe God has "opened the windows of heaven."

An uncle and aunt passed on recently and their family wanted us to have the grand piano and the very lovely dining room furniture. I already had such household items of my own, and my first reaction was resentment if I should have to part with them.

As days passed, I realized I was using my Truth knowledge. "Don't worry and don't cross any bridges before you come to them." I talked it all over with God in my secret place." I simply said, "I don't want to part with my things because I associate them with an important part of my life when my two children were small. However, I have learned 'Not my will but Thine.' What would you have me do?" As a sort of song the words, "Freely ye received, freely give" kept coming into my mind. But how? Everyone I knew seemed to be supplied. Then I remembered a friend wishing a rectangular table, so I offered mine to her, and she was most happy to get it. She in turn gave her round table to a young couple who had only a breakfast set. It didn't take me long to find someone who could use my small piano so her son could begin lessons.

These friends picked up my furniture at 6:30, and at 9:30 that night a truck came from 500 hundred miles away to deliver these perfectly lovely gifts. My husband is more than happy since he received the grand piano and plays it every day. The Truth that I realized was that I had almost missed this lovely demonstration by wanting to hang on to the old. As it was, several persons benefited. A regu-

lar chain reaction was started.—*Mrs. J. H. S., Illinois.*

LAST NIGHT I deposited the last coin in my prosperity bank, and it is with joy that I am inclosing a check for the amount saved. None of this money was taken from any other expense account. It just turned up. As I am a housewife with no income, it has been indeed a demonstration of the principle of supply from God. There have been days that I had not one cent, but a coin would come into my hands seemingly by accident to be lovingly deposited in the bank. Some of these coins were pennies, twenty of them in fact, and although it seemed such a small deposit, I gratefully accepted them.

Again, I point out that not one cent of this money came from household money.

Thank God and Unity for the opportunity to complete this demonstration.—*Mrs. L. E. C., Arkansas.*

Father, I Thank Thee

I WROTE to you some months ago asking you to help me sell or trade my little home here for one in town. My house was the only one in the whole block and I was alone with no telephone; several things made me feel that it was not good for me to be here alone.

Well, my prayer has been answered, but not in the way I expected. Everything is coming to me, instead of my having to leave here. Now my block is building up with lovely new houses, I have a telephone, and I have decided that I do not need to sell. As I had started some fruit trees and a nice yard, I am very thankful that I do not have to give it up.—*A. M. C., California.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Cambria—Alfred Williams, Highway & Warwick
Castro Valley—Edith Gruenwald, 6104 San Carlos
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 4024 Irving
Escondido—Clarion Lindas, 143 W Grand
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union
Modesto—Alma Ladd, 316 Hackberry
Monrovia—Irene Malloy, 210 E Lime
Montebello Park—Gertrude Hall, Woman's Club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love, 80 Orange
Pomona—C Leroy Tuntland, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Francisco—Robert Hulbert and Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Frederick Robinson, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 48 W Poplar
Studio City—Herbert J Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victory; Vera Stenen, 5745 Woodman Ave
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie M Giles, Eagles Hall
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Colorado Springs—Ann Winstead, 1304 W Colorado
Denver—Alice Benson, 1441 Welton
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfield
Hartford—Faith Cornwall, 926 Main
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feld; New Colonial hotel; Ann Sandefe 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce auditorium
Daytona Beach—Mary Huck, 128 Broadway
Delray Beach—Frances Jarrell, 415 Atlantic
Ft Lauderdale—Nora Campbell, Woman's club
Ft Meyers—Ann Werner, 829 1st
Jacksonville—Wm & Bonnie Grenso Lomax at May
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S Oran
Pensacola—Eva Rosencrans, 114 W Gard
Sanford—Carolyn Parsons, Valdez ho
Sarasota—Dorothy Roy, Woman's cl

St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B

GEORGIA

Atlanta—Kathryn Boyce, 635 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Alton—Elizabeth Gilbert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parrish House
Chicago—W I & Anna Hoschouer; 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, (col) 1129 E 45; Henrietta Gordon (col) 4307 S Mich; John Johnson (col) 3310 W 15
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Ethel Maguire, Central Community Church, 16th & Charleston
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Erwin Schlag, Standard bldg
Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, Masonic temple
Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Betty Stitt, 3118 Grand

KANSAS

Hutchinson—Nona Kerfoot. 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Bess De May, YWCA bldg
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd; Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Unity (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Elliott, YWCA bldg
Midland—Aelola James, Community Center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 903 W Kansas
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Farm Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 4526 West Pine; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 11 N Jefferson

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Lincoln—Mary Robinson, 138 No 12
Omaha—C N & Hallie Broadhurst 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Elinor MacDonald, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerbold, YWCA, 112 Oak

Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Brooklyn—Don Iverson, 200 Congress
Buffalo—Lillian Matthews, Statler hotel
Elmira—Fred Beale, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 73 Cutter Mill
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Nanna Sutton (col) 137 W 110; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Mary Olive Hudson, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, YWCA 146 S High
Canton—Frank Grunder, 203 6th N W
Cincinnati—Erma E Wissman, Madison & Andrews; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Dale and Donna Newsum, 50 West 5th ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Wm Helmbold, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Joseph Jones, 2215 E High
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, Harris Theater bldg, 166 High NW
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, YWCA bldg
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel; Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Rafaela Melendez, Condado ave 306 stop 17, Santurce

TENNESSEE

Memphis—Unity, 1911 Madison Ave
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 114 E 15
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, Flatiron bldg
Houston—Lillian Brass, 3500 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Redmond Park Log Cabin
Seattle—Donald O'Connor, Arcade bldg
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Unity, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, Woman's club
Mercer—Ella Beierle, Community bldg
Milwaukee—Mae Lundahl, 1820 E North
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 324 Central
Montreal—May Duncan, Ritz-Carlton hotel
Ottawa—May Duncan, King's Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 2249 Yonge
Winnipeg—Edna Bowyer, 360 Young

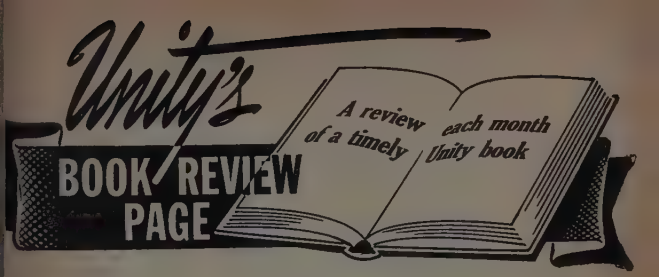
ENGLAND

Easington Village—Thomas Merrington, 11 Sea View, Co Durham
Carnarvon, North Wales—Dora Johnson, Llanfair Hall
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Sunderland—Thomas Merrington, Co Durham

MEXICO

Mexico D. F.—Clara Kouns Lumpkin, La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Italy.



Best-Loved Unity Poems

AN ANTHOLOGY

First published in 1946, this book is a collection of poems from Unity periodicals that have been especial favorites with readers. Its 181 poems are divided by subject into twelve sections, including poems for special occasions; poems of inspiration; poems of faith and courage; poems of love and friendship; poems about God; poems about Jesus and the Christ within; poems about prayer and meditation; and poems to help you change yourself and your life. The poems for special occasions include selections for the new year, Saint Valentine's Day, Lent, Easter, Mother's Day, Memorial Day, Thanksgiving, and Christmas.

Among the popular authors whose work is included are Grace Noll Crowell, Lowell Fillmore, Myrtle Fillmore, James Dillet Freeman, Hannah More Kohaus, Frank B. Whitney, and Ernest C. Wilson.

For easy reference, *Best-Loved Unity Poems* includes separate alphabetical indexes of the poems both by title and by the author's name. Beautiful pen-and-ink drawings by Ilah Marian Kibbey illustrate each section.

(*Best-Loved Unity Poems* is priced at $1 a copy.)

UNITY BOOKS AND BOOKLETS

For Beginners in Truth	Beginning Again		$1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*English*	1.00
		German, Spanish, Russian, French, Dutch	1.00
	Letters of Myrtle Fillmore		1.00
	Lord's Prayer, The	*German*	.25
	More Wonderful You, A		1.00
	New Ways to Solve Old Problems		1.00
	Whatsoever Ye Shall Ask		1.00
For Healing	Christian Healing	*German, English*	1.00
	Directions for Beginners	*Spanish*	.10
	Divine Remedies		1.00
	Jesus Christ Heals		1.00
	Six-Day Healing Practice, A		.25
	Truth Ideas of an M.D.		1.00
	You Can Be Healed		1.00
For the Home	You and Your Child	*French, English*	1.00
For Prosperity	Both Riches and Honor	*French, English*	1.00
	Prayer in the Market Place		1.00
	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
	Working with God		1.00
For Inspiration	Best-Loved Unity Poems		1.00
	Finding the Christ	*Russian, German, Swedish*	1.00
	Have We Lived Before?		1.00
	Household of Faith, The		5.00
	Mightier than Circumstance		1.00
	Prayer Changes Things		1.00
	Sunlit Way, The		1.00
For Devotion	Book of Silent Prayer		.50
	Effectual Prayer		1.00
	Holy Bible, American Standard Version		6.50
	Silence, The		.50
For Advanced Study	Atom-Smashing Power of Mind		1.00
	Christ Enthroned in Man		1.00
	Know Thyself		1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		1.00
	Mysteries of John		1.00
	Selected Studies		1.00
	Talks on Truth		1.00
	Teach Us to Pray	*French, English*	1.00
	Twelve Powers of Man, The		1.00
	What Are You?		1.00
For Children	Crybaby Kangaroo (for ages 4 to 8)		1.00
	Jet's Adventures (for ages 8 to 12)		1.00
	Jet and the New Country (for ages 8 to 12)		1.00
	Teach Me to Pray (for ages 4 to 11)		1.25

Greeting Booklets

Are You Getting All You Want from Life?	.10	Holy Bread	.10
Be at Peace	.10	Land Is Bright, The	.10
Challenge of the Dawn, The	.10	Life Is Consciousness	.10
Daily Resurrections	.10	Mental Equivalent, The	.10
First Things First	.10	Protecting Presence, The	.10
For Thy Benediction	.10	Recipes for Living	.10
Gift of Immortality, The	.10	Sanctuary	.10
Gift Imperishable, The	.10	Song of Life, The	.10
God Is Blessing You Now	.10	To Them That Ask	.10
Great Helper, The	.10	Way of Faith, The	.10
		Where I Am King	.10

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

"There Must Be Something to It"

To maintain a peaceful attitude in a confused situation is seldom easy, but it can be done, as the many fine letters from our readers testify. One Truth student tells of the help she received through her introduction to Truth:

"I work in an office where conditions are particularly unsettled because of a decentralization program. After long years of service with the company employees are becoming ill from worry and uncertainty. About eight months ago I, too, was growing unduly anxious and depressed and suffered a partial nervous breakdown. Fortunately I became interested in the study of Truth. This has given me great happiness and peace of mind, with consequent improvement in health. I suppose the following experience might be considered a demonstration.

"A few weeks ago the man for whom I work, and who has known vaguely of my interest in Unity, said, 'You know, as I've watched you go about all these months with a smile in this difficult situation, I've come to the conclusion that there must be something to it.'

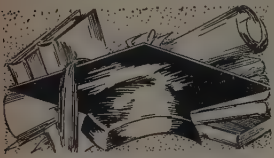
"How grateful I am for your prayers and for your wonderful literature, which helps point the way and encourages me greatly in daily living."

New Catalog now Available

For some time work has been in progress on the new Unity catalog, and we are happy to announce that it is now available.

In addition to a complete listing of books, periodicals, and other Unity publications, the catalog contains a short

description of the various phases of the Unity work and eight pages of pictures. Among these photographs are pictures of the buildings and grounds at Unity head-



quarters, the Charles and Myrtle Fillmore Bridge, and aerial views of the Unity lake and dam.

If you would like to have a copy of the new catalog, send your request to Unity School of Christianity, Lee's Summit, Missouri.

Twenty Years Ago at Unity

Did you ever try to remember what you were doing ten or twenty years ago? It is interesting to glance through some of the back issues of Unity periodicals and read what was happening at Unity then. For instance, the June 1932 UNITY contained the following item under the heading "A Macedonian Call":

"A globe-trotting Unity student introduced Unity to the inhabitants of Pitcairn Island, one of the South Sea Islands, and now comes the request for prayers and for Unity literature. Silent-70, our missionary department, joyfully ministers to the people of this far-away bit of coral reef, only three miles long and five miles wide. The 205 persons on this island are descendants of eleven surviving passengers of the Bounty, an English sailing vessel that was wrecked off the coast of Pitcairn Island 170 years ago. Truly the gospel is being carried to all the world, as was commanded by the Master."

At that time the department "News from Unity" was called "Among Ourselves." Then, as now, the magazine included the "Prayers Answered" department, and the first item in the issue was a Charles Fillmore article. The cover had

a two-color drawing rather than one of the beautiful colored pictures that are so popular now.

UNITY sold for $1.50 a year, as did most of the periodicals at that time.

When Good Business *was "Christian Business"*

Twenty years ago, *Good Business* was called "Christian Business." In the June

1932 issue, the "Calendar of Activity" appeared on one page near the front of the magazine under the title "My June Program." Affirmations for each day were listed by date from the top to the bottom of the page. The jokes were scattered throughout the magazine rather than appearing on one page under one heading, and the magazine carried a short column entitled "The Business Counselor says:" In the June 1932 issue the "Counselor" said, "The soul of a man who would barter it for material prosperity will not bring much in any market."

The cover pictures, showing modern industry in action, had not yet been introduced, but the back cover carried affirmation, as on the June issue: "I am strong because I make contact with spiritual strength."

Children's Activities Twenty Years Ago

In 1932, *Wee Wisdom* was offering the same fine character-building stories and charming poems for children that it does today. It had black-and-white illustrations inside the magazine and a two-color drawing on the cover. On the front of the June 1932 issue was a winsome little fairy standing on the back of a dragonfly, with a background of pink phlox. "The Spartans" stories were then written by Blanche Sage Haseltine and appeared as "Blanche's Corner." "Wee Wisdom Writers' Guild" was called "Young Authors' Department," and the recipe department was title "Small

Cookeries for Small Cooks." The "Magic Pillow Verses" appeared on the back cover, one for morning, noon, and night rather than one for each day in the week. The features "Let's Draw," "Our Stamp Collectors," and "What Can Your Pet Do?" had not yet been introduced.

"Child of God, I Bless You"

In 1932, *Daily Word* was "Unity Daily Word" and had much the same format as it has now; it did not have the lovely four-color cover pictures then. The daily lessons were printed just as they are now, with the affirmation first, followed by the lesson and the Bible quotation. Frank B. Whitney wrote the entire magazine, and the June issue of that year included his poem "Child of God, I Bless You," which is now included in the Unity Greeting Booklet *For Thy Benediction.*

Then, as now, the keynote of *Daily Word,* and of all the *Unity* publications, was faith in God and prayer, and the purpose was to serve the readers and to help them find and express their God-given qualities.

"Eyes That Disregard the Rain See the Rainbow"

In June 1932, *You* magazine was called "Youth," and the foregoing thought appeared on the inside front cover. The bright-eyed girl on the cover seems old-fashioned today, but she was very stylish in 1932. As today, the magazine contained a sample Treasure Map and complete instructions for treasure mapping. This issue carried the first installment of a new serial as well as other uplifting stories and articles. Letters from readers were published then as now. "Between the Lines" interpreted the Bible lessons and "Let's Talk It Over" offered its helpful, constructive advice to readers even as it does today.

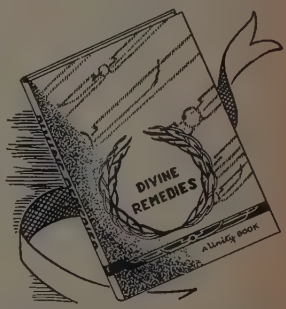
No Front-Page Illustrations on Weekly Unity *in 1932*

In June 1932, *Weekly Unity* had much the same appearance as it does now, with the exception that it did not have the lovely pen-and-ink drawings by Ilah Marian Kibbey on the front page. It offered the same type of helpful, constructive articles and inspirational poems that it does now and included many of the same popular departments, such as the column printing letters from readers giving true accounts of answered prayer; "Things to Be Remembered," the fine Truth writings of Lowell Fillmore; and the "Responsive Service," giving the Bible text and the Unity explanation and interpretation of the International Sunday School Lessons.

PRESENTING –
AN OLD FAVORITE IN A NEW DRESS

For many years *Divine Remedies* has been popular as a small book printed in small type. Back as far as 1923, Unity students found help among its pages. And since 1940, more than 63,000 copies of *Divine Remedies* have been sent out. Because so many persons have been helped by the powerful teaching that this book contains, Unity felt that it should be published in the standard size to match other books of the Unity library.

And so it is with great joy that we now present the standard edition of *Divine Remedies* to those who are yet to discover its help and to those who are already familiar with its teaching.



Divine Remedies is a practical book on spiritual healing. It suggests treatments for more than one hundred illnesses, and each treatment indicates the trend of thought necessary for overcoming the condition by giving a specific healing affirmation to use in establishing the desired thought habits.

In addition to treatments for specific illnesses, *Divine Remedies* includes a chapter on relaxation and another on improving the general health. In the "Foreword," the introductory chapter "Fuller Understanding of Spiritual Healing," and the "Conclusion," there is much helpful material on the approach to healing in general.

Divine Remedies in the new edition is priced at $1 a copy.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

FOUR GIFTS FOR FATHER—THE MODERN-DAY SOLOMON

Father plays an important part in society. At his work he must execute business affairs properly. As head of the family he must spread the income over the many places it must go. He must be a dependable and devoted husband. He must be a loving companion to the children, but at the same time an intelligent and just disciplinarian to train them to meet and conquer life's problems. All in all, he has to be a very wise person.

And whether you wish to select a Father's Day gift for your own father, husband, brother, son, or a good friend, one of these publications is sure to be just right to help him with his many important decisions:

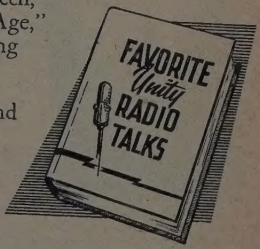
GOOD BUSINESS—This monthly magazine for business people illustrates the practical value of using the Jesus Christ principles in business. Each issue features articles about business people who have had good results from applying these principles. For example, in the June issue Mary McLeod's article "He Increases Profits by Sharing Them" tells how a Dallas, Texas, firm increased production, eliminated costly mistakes, waste of material and time by sharing profits with its employees. A year's subscription—twelve issues of valuable business advice—$1.

UNITY magazine—As a reader of UNITY you already know what uplifting, inspiring articles it carries. For over sixty-three years it has featured articles by Charles Fillmore and other gifted writers on such subjects as prosperity, illumination, and healing. A special feature in the June issue is "How to Make Your Income Go Farther," by the present editor of UNITY,

George E. Carpenter. This article first appeared in the January 1929 issue, and because of the timely interest of the subject and the helpful material it contains, the article is being reprinted by request. Twelve inspirational issues, $1.

PRAYER IN THE MARKET PLACE—This book offers practical help for a wide variety of problems. Its simple, direct chapters were written by some of Unity's most popular authors and first appeared in *Good Business*. Each article was chosen for clarity of presentation and for the definite help it gives the reader with his own business problems. Among its fine chapters are: "Any Job You Want," "Truth in Advertising," and "Collecting Bills the Easy Way." Price, $1.

FAVORITE UNITY RADIO TALKS—This book includes some of the finest talks that have been presented on the "Unity Viewpoint" radio programs. To approximately three million listeners a day this program brings inspirational talks on health, happiness, prosperity, and human relations. *Favorite Unity Radio Talks* was published in response to popular request and includes chapters on "Success," "Prayer and Patience," "Constructive Speech," "Overcoming Mistakes," "Age," "Relaxation," and "Getting Along with People." Price, $1.



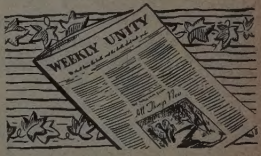
Make your selection and send your order today. If you wish subscriptions to include the June issue, please be sure to make this request in your letter.

UNITY SCHOOL OF CHRISTIANITY
Lee's Summit, Missouri

INTRODUCTION, *Please*

Is there someone to whom you wish to introduce Truth—to acquaint with the radiant health, peace, and triumphant use of his own God-given talents? If there is, you will be glad to know that beginning in the July 6 issue *Weekly Unity* will feature a series of four articles. These old favorites were selected especially because they present to the beginner in Truth the Unity fundamentals in clear, understandable words. The articles, in the order of their appearance, are:

July 6, "The Come-back," by Gardner Hunting; July 13, "Behold, I Send My Messenger," by Dr. C. O. Southard; July 20, "All-Sufficiency in All Things," by H. Emilie Cady; and July 27, "Healing," by Lowell Fillmore. A year's subscription for *Weekly Unity,* 52 issues, is $1. Fill in the coupon below and introduce Truth to your friends today.



Unity School of Christianity, Lee's Summit, Missouri

Please enter a year's subscription for *Weekly Unity,* beginning with the July 6 issue, as my gift to each of the friends named below:

1. Name .....
   Street .....
   City ..... Zone ..... State .....
2. Name .....
   Street .....
   City ..... Zone ..... State .....

MY NAME .....
Street .....
City ..... Zone ..... State .....

☐ I inclose $..... to pay for my order.

☐ Please send me a Prosperity Bank in which to save $..... for my order.

U-6-52

A MORE WONDERFUL YOU

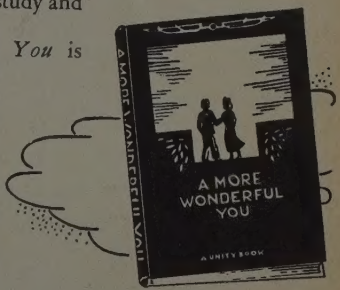
Have you ever joined in Unity's Summer Demonstration Program that is held each year? Those who participate read a Unity book, aided by a study guide that is furnished along with the book. As they read, they seek to demonstrate in their lives the Truth they learn. Each year a different book is used and a different goal is chosen to work toward.

This year the goal is self-improvement, and the book to be used is appropriately titled *A More Wonderful You.* This is a new book compiled especially for the Unity Summer Demonstration Program this year and is made up of articles from Unity periodicals that readers have found particularly useful. The following chapter titles illustrate the practical value of the book:

"Passport to God," "Sensitive to the Good," "To a Lonely Heart," "The Greatest of These," and "How to Make Your Work Easy."

To join in the Unity Summer Demonstration Program, send for your copy of *A More Wonderful You,* read it as the accompanying free study guide directs, and try faithfully to apply what you learn in your everyday life. You are certain to be "a more wonderful you" as a result of your study and practice.

A More Wonderful You is priced at $1, and with your copy you will receive the study guide "Unity's Self-Improvement Program" without charge. Send your order today and join with the many others who are reading, studying, and praying together.



UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Garrett Biblical Institute
% The Library
Evanston Ill

Like a Tree

Grace Noll Crowell

"Blessed is the man
Whose delight is in the law of the Lord.
He shall be like a tree," the Psalmist said,
"Planted by the stream of water." The good
word
Rings down the centuries; it sounds ahead
Like some clear prophecy to bless and cheer
Those who would bring forth bright, precious
fruit,
Those who would prosper year by passing
year.
A tree beside clear water,
Rooted in the good soil, firm to stand
Against the winds of life, against the storm;
A thing of strength and beauty down the land,
A lovely thing to shelter and to warm
Those who seek it—oh, how mightily
God blesses the righteous, who are "like a
tree!"